

في

الرقى الشرعية

Selected Fatwas on Faith Healing and Witchcraft

باللغة الإنجليزية

قال تعالى:



إعداد

خالد الجريسي

by:

Khaled al-Jeraisy

Translated by
Dr. M. A. M. Mohamed



تقديم

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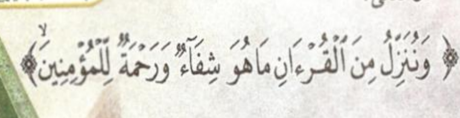
Introduction by
Sheikh Saad bin Abdullah Al-Breik



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الفتاوى الذهبية في الرقى الشرعية

(Golden Fatwas on Legal Ruqyas) Al-Fatawa Aththahabiyyah Fir-Ruqa Ashshar'iyyah, published 1996 A.D. It is a selection of Fatwas by Ibn-Baz, Ibn-Uthaimeen, Ibn-Jibreen and others; the Fatwas are selected and compiled by Khaled al-Jaraisy, and are translated by Mohamed Atif Mogahed Mohamed.

الفتاوى الذهبية
في الرقى الشرعية

Selected Fatawas on Faith Healing and Witchcraft

By

Khaled al-Jaraisy

Translated by
Dr. Mohamed Atif Mogahed Mohamed



Permission

Praise be to Allah alone.

This is to confirm that I have given Brother Khaled IbnAbdurrahman permission to publish the material that has been sent to me regarding the questions on sorcery, soothsaying, the evil eye and testimonies and the answers I have written. He has done his best to correct the material and to document the selected Hadiths and traditions. As a result, it has become suitable for publication, to which I have no objections. I hope that it will benefit those whom Allah wants to be good.

May Allah's prayers and peace be upon upon Prophet Muhammad, his kin and his Companions.

Abdullah Ibn-Abdurrahman Al-Jibreen
Member of the Ifta' Committee

[Dedication]

This book of Fatwas (religious rulings/verdicts) is dedicated to those who have devoted themselves to the benefit of their fellow Muslims in the field of legal Ruqyas, particularly, Sheikh Abdulaziz Ibn-Mohammad Al-Mughaiseeb, who has spent most of his life serving his fellow Muslims. In fact, it was his work that gave rise to numerous questions that have been answered by the Ulama — may Allah bless them. May He reward all those who have contributed to this work; He is All-Hearing, All-Responding.

Khaled Ibn-Abdurrahman Al-Jeraisy

[Translator’ s Word]

Bismil-lahir-Rahmanir-Raheem (In the name of Allah, the Beneficent, the Merciful).
Praise be to Allah.

I would like to express my deep gratitude to those who entrusted me with the task of translating this fascinating text, and I hope I have not done a bad job. May Allah bless them, for they have put me on the track on which I have always wanted to be.

I would like to thank the producers of Aiim for Windows, which has been a great help. May Allah bless them all for such a valuable programme.

I would Like to thank also Ms. Alish Aylward and Dr. Habeeb for proofreading the English translation.

It is recommended that particular attention be paid to the Foreword and Introduction before embarking on the text, for they provide a rational approach to appreciating the Fatwas.

May Allah’s prayers and peace be upon His Prophet Muhammad, his kin, his Companions and his followers.

M. A. M. Mohamed

[Foreword to the Arabic Text]

Bismil-lahir-Rahmanir-Raheem (In the name of Allah, the Beneficent, the Merciful).
Praise be to Allah, the Lord of the Worlds.

His Prayers and Peace be upon Prophet Muhammad, his kin and all of his Companions.

Evidently, there is urgent need to spread the benefit of treatment with legal Ruqyas, for they have had a great impact on curing a lot of psychological and other diseases that modem medicine has failed to treat, such as epilepsy, possession, the effects of the evil eye and witchcraft.

In such circumstances, some opportunists have exploited the patients' bad need for treatment; without evidenceom Naql (the literature conveyed faithfully to us by the Salaf), reason, deduction or observation, confused diagnosis and prescriptions have emerged.

In spite of the sincere efforts of some dedicated Muslims whose Ruqyas and medications Allah has blessed and made beneficial, the situation has become chaotic. On the one hand, some sorcerers have emerged claiming falsely to treat with Ruqyas. On the other hand, the genuinely righteous Raqis have been falsely accused of practising sorcery. As a result, those in real need of treatment have become so confused that they cannot distinguish the true from the false: some have mistaken sorcerers for genuine Raqis and have sought their services, whereas others have shunned Ruqya treatment entirely for fear of falling victims to sorcerers.

Thus, it is appropriate to reiterate a proposal already put forward by some venerable people. Briefly put, the proposal calls for the establishment of a specialist centre for legal Ruqyas

and treatment with the Qur'an and the Prophet's related medications. The centre is to be under the joint supervision of committees from the Ministry of Health, the Ministry of Interior and the Presidency of the Organizations of the Propagation of Virtue and the Prevention of Vice. Such supervision guarantees the proper control of all relevant important functions. Under the mentioned supervision, the centre is to be responsible for licensing Raqis and medications. This way, the genuine practitioners can be distinguished from the false ones, and soothsayers and sorcerers will not be able to practise their evil under the cover of Ruqya performance and the Prophet's medications. Thus, the benefits of Ruqya treatment will spread throughout the country, while the under-cover evil practices will be deterred.

The present selection of Fatwas is a valuable guide to those seeking Ruqya treatment. It manifests such a level of Ijtihad that those in need of guidance can follow the verdicts and answers while trusting in the knowledge and integrity of the Ulama who have issued them.

It is worth mentioning that commendable efforts have been made in the processes of selection, question preparation, answer classification and compilation. They are very much needed and appreciated. It represents a great service not only to patients, but also to Raqis, for it has brought together issues that have been dispersed for ages, and has brought out into the open queries people have kept long within themselves for fear of embarrassment.

The reader will find in this book a valuable combination of verdicts relevant to important issues. The answers to some of the issues reflect an approach that has been customarily followed; it has proved practically beneficial, and it does not contradict any Shari'ah ruling or general Islamic rules.

However, the reader may come across answers that are different from what is in this book. In such a case, the reader should not jump to conclusions, nor should he start unnecessary clashes among Ulamas over Fatwas. Instead, he had better reflect carefully on the background of the differences he finds; it is an issue of Ijtihad, which is a fallible process, and results, therefore in a range of rulings. This is complicated by the varied contextual conditions of Fatwa seekers. Only the Messengers are infallible in conveying matters related to Allah’s Message. Thus, by careful reflection, one will realize that there is in Ijtihad room for differences which can be appreciated, without ill feelings.

In brief, this is a new anthology of Fatwas, which is valuable in terms of topic and content. Undoubtedly, my dear Brother, Khalid Ibn-Abdurrahman, has done his utmost, seeking no material gain. The efforts he exerted should be very much appreciated.

May Allah reward him well for such a beneficial effort, and may He keep us all obedient to Him till the Day we meet Him; He is All-Hearing, All-Responding. May His prayers be upon His Prophet Muhammad, his kin and his Companions.

Saad Ibn-Abdullah Al-B reik
Supervisor General of Co-operative Offices
of Call and Guidance
in Al-Badee’ah and Assinaeyyah Al-Jadeedah Areas

Introduction
to the Arabic Text

Bismil-lahir-Rahmanir-Raheem (In the name of Allah, the Beneficent, the Merciful).

Praise be to Allah, Lord of the Worlds; the good end is destined for the Pious; Prayers and Peace be upon our Imam and ideal model, Prophet Muhammad, his kin, his companions and his followers up to the Day of Resurrection.

Nowadays, the issue of treatment with legal Ruqyas is the centre of debate because of: the increase in diseases related to the evil eye, witchcraft and possession, which modern medicine has failed to treat; the revival of legal Ruqya treatment; the emergence of a lot of sorcerers and soothsayers. No doubt, practitioners of legal Ruqyas ought to be supported and rewarded, while sorcerers and soothsayers ought to be punished and humiliated.

Unfortunately, people have confused the legal Raqis and the sorcerers because of their ignorance either of Shari' ah rules in general, or of the legal requirements of Ruqyas in particular. In such a confused state of affairs, the good have had to suffer because of the bad.

Against that background, some zealous youth have dedicated themselves to eradicating sorcery and soothsaying practices, but regrettably they took Fatwa responsibilities into their own hands and involved themselves into intricacies of issuing verdicts.

In matters open for Ijtihad, those zealots have gone to extremes without due consideration to the views of the Ifta' Ulama, about whom Allah says, "Ask the followers of the

Remembrance if ye know not!"[1] m In their haste, they have brought into disrepute some of the Raqis who are renowned for their knowledge, piety, righteousness and mastery of Qur'anic recitations and who are devoted to the service of fellow Muslims in accordance with the Prophet's saying, "Whoever can benefit his brother should do so." [2] Distortion of reputation is one of the major sins as mentioned in the Hadith, "One of the major sins is going to lengths unjustly distorting the reputation of a fellow Muslim."[3] In another version, the Hadith reads, "The most prevalent type of usury is going to lengths unjustly distorting the reputation of a fellow Muslim."[4] The Prophet also says, "Muslims are forbidden to harm other Muslims in all things: blood, wealth and reputation."[5]

Such fanaticism not only challenges the established rules of conduct in Ijtihad, which gives enough room for differences, but also encourages the secularists who accuse Islam and Muslims of being reactionary and backward and who regard treatment with legal Ruqyas as a myth to be eradicated. Their over-zealous behaviour gives the opportunity to some hypocrites and envious ones to infiltrate them for the sake of working against those keen on doing good, on righteousness and on reform.

It is for all the above-mentioned reasons that I have decided to give the whole issue its due clarification by gathering the Fatwas of major Ulama in one volume. In addition, several other questions and queries asked by those who are involved in the practice of legal Ruqyas and who are known for their piety

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1 An-Nahi Sura, Ayah 43.

2 Sahih Muslim, Kitab Assalam, Hadith No. 2119.

3 Sunnan Abu-Dawood, Kitab Al-Adab, Hadith No. 4877.

4 Sunnan Abu-Dawood, Kitab Al-Adab, Hadith No. 4876. Imam Ahamd's Musnad(II 190)

5 Sahih Muslim, Kitab A1-Birr Was-Silah, Hadith No. 2564.

and righteousness have been answered by the Ulama and included in the Fatwa collection.

In conclusion, I ask Allah to grant Muslim patients prompt healing and to guide us to the straight path. May His prayers and peace be upon His Prophet Muhammad, his kin and his Companions.

Khaled Ibn-Abdurrahman

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Chapter I

Ruqyas

1.1 Touching the Painful Spot During the Ruqya

Question:

There is someone who performs legal Ruqyas in accordance with Prophet Muhammad's Sunnah, as mentioned by Ibn-Taimiyah and Ibn-Al-Qayyim. The patients receiving his Ruqyas suffer from physical diseases, such as cancer and ulcers. That Raqi (performer of Ruqyas) recites some Qur'anic verses, Ruqyas proven to have been recited by Prophet Muhammad ﷺ and other practiced Ryquas that are Islamically Valid. After locating the painful spot, the Raqi does what the Prophet ﷺ used to do when performing Ruqyas unto his own family: he recites the Ruqyas, does Nafth (puffing out breath with little saliva) into his right hand, and rubs the painful spot while uttering these prayers; "O Allah, Lord of mankind! I beg You to remove the suffering. I beg You, as you are the Healer, and there is no healing but yours, to bring about a healing that leaves behind no ailment."[1] On another occasion, when Uthman Ibn-Abil-Aas complained of a pain from which he had been suffering since adopting Islam, the Prophet ﷺ instructed him, "Put your hand on the painful spot and say, 'In the name of Allah' three times, then say, 'I seek refuge in Allah's Might and Ability against the evil from which I am suffering and which I fear' seven times."[2]

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[1] اخرجه البخاري رقم (5675) ، كتاب المرضى ، ومسلم رقم (6191) ، كتاب السلام

Sahih Al-Bukhari, Kitab Al-Mardha (Book of Patients), Hadith No. 5675 & Sahih Muslim, Kitab Assalam (Book of peace), Hadith No. 2191

[2] اخرجه مسلم رقم (2202) ، كتاب السلام

Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2202

Is it valid for the Raqi to put his hand on the painful spot while performing the Ruqya? Does the Prophet's instruction to Uthman to put his hand on the painful spot imply that putting the hand as such is a condition for cure? Evidently, it has been done a lot, and several patients have been cured that way by Allah's permission.

Answer:

The Ruqya done as mentioned above is valid; the Qur'an has a healing effect, for it is described by Allah as cure when He says: "(44) Say: It {the Qur'an} is for those who believe [in it] a guidance and a healing."[1] It is also valid to put the hand on the painful spot and rub it gently after doing Nafth into the palms. It is also possible to do the recitation, then the Nafth directly all over the body and on the painful spot. The Ruqya basically involves acts of recitation, supplication, Nafth and passing the hand several times on the painful spot. Performance of these acts is expected to result in healing by Allah's permission.[2]

1.2 Repeating Specific Qur'anic Verses for a Specific Number of Times During the Ruqya

Question:

Some Raqis select specific Qur'anic verses and recite for a specific number of times to treat certain diseases. However, the Raqis do not believe that the specific number of times is the cause of healing.

What is the ruling on such specification?

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1 سورة فصلت ، الآية: 44
Fussilat sura, Ayah 44

2 فتوى للشيخ عبدالله الجبرين عليها توقيعه.
A Fatawa by Al-Jibreen, sighed by him.

Answer:

Undoubtedly, the Qur'an has a healing effect as stated by Allah in these verses:" (44) Say: It (the Qur'an) is for those who believe [in it] a guidance and a healing.";[1] "(57) O mankind! There hath come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers"[2]; (82) And We reveal of the Qur'an that which is a healing and a mercy for believers".[3]

These quotations refer to the healing effect of the Qur'anic verses in general. However, some verses have a particularly curative effect, such as: Al-Fatiha, Al-Kursi Ayah, Al-Flaq Sura, Annas Sura, Al-Ikhlas Sura and the last two Ayahs of Al-Baqara Sura. Regarding Al-Fatiha, the Prophet ﷺ is reported to have said to the man who recited it as a Ruqya, "How did you know it is a Ruqya?!"[4] Also, regarding Al-Falaq and Annas sought refuge through anything like those Suras."[5] With regard to repeating such Ayahs or Suras, it is recitation that matters, be it done once, or more. Nonetheless, the more the recitation and the more repeatedly it is done, the more effective the Ruqya should be.[6]

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1 سورة فصلت ، الآية : 44
Fussilat sura, Ayah 44.

2 سورة يونس ، الآية : 57
Yunus Sura, Ayah 57.

3 سورة الاسراء ، الآية : 82
Al-Israa Sura, Ayah 82.

4 اخرجه البخاري رقم (5736) ، كتاب الطب ، و مسلم رقم (2201)، كتاب السلام
Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5736. & Sahih Muslim, Kitab Assalam (Book of Peace), hadith no. 2201.

5 اخرجه النسائي (5865) () ، كتاب الاستعاذة.
SSunnan annasa'I, Kitab Al-Isti'atha (Book of Seeking Refuge).

6 فتوى للشيخ عبدالله الجبرين عليها توقيعه.
A Fatawa by Al-Jibreen, sighed by him.

1.3 Diagnosis of Illness

Question:

Can the Raqi tell if an illness is devil possession or something else?

Answer:

Obviously, the experienced Raqi has examined and treated such varied cases as well as similar ones that he has become skilful at diagnosing psychological illness through his knowledge of their typical symptoms. However, not all Raqis do have such knowledge. Some Raqis may claim to hve it, but in fact they do not, for they depend, when diagnosing, on mere guessing, not on proven knowledge.[1]

Wallahu-A'Iam (The truth of the matter is only with Allah).

1.4 Requirements of Ruqya Performers

Question:

What are the qualities required of those who perform Ruqyas?

Answer:

For Ruqyas to be effective, the following requirements must be fulfilled:

Firstly, on the positive side, Raqis must be good, righteous, honest persons, who observe daily prayers and other religious duties and do good deeds. On the negative side, they must not be involved in minor or major sins, in deeds considered resentful or disobedient, or in activities alien to Islamic teachings. Their earnings have to be gained from legally acceptable sources, and not from forbidden or suspect ones.

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[1] فتوى للشيخ عبدالله الجبرين عليها توقيعه. A Fatawa by Al-Jibreen, sighed by him.

In this regard, the Prophets said, “If you feed yourself from Halal (Islamically allowed) sources, your prayers will be answered.”[1] “He mentioned the example of the dusty thick-haired man who prolongs his travel, and who raises his hands up to heaven praying, ‘O, Lord! O, Lord!’ How can his prayers be answered while he feeds and clothes himself from Haram (forbidden) sources![2] Thus, to earn prayers answered. In this respect, Raqis but could, if necessary, take only basic expenses; this makes Ruqyas nearer to being beneficial.

Secondly, Raqis must have a good command of relevant Qur’anic content, such as: Al-Fatiha Sura, Annas Sura, Al-Ikhlas Sura, the end of Al-Baqara Sura, the beginning and the end of Ala-Imran Sura, Al-Kursi Ayah, the end of Al-Tawaba Sura, the beginning of Yunus Sura, the beginning of Annal Sura, the end of Al-Israa Sura, the beginning of Ta-Ha Sura the end of Al-Muminun sura, the beginning of As-Saffat Sura, the beginning of Al-Mu’min/Ghafir Sura, the end of Al-Jathiya Sura and the end of Al-Hashr Sura. They must also have good command of relevant Qur’anic supplications, such as those mentioned in Al-Kalim Attayyib and other books. In addition, they must be fully aware of the acts to be performed for Ruqya, such as recitation and Nafth (puffing out into their hands), and they should repeat the recitation three or more times.

Thirdly, the patient must be a committed Muslim and a pious, righteous person, who shuns sins, injustices and other forbidden activities; Allah says, “(82) We send [unto you] in the

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[1] اخرجه الطبراني في الاوسط كما في مجمع البحرين رقم () Al-Awsat by Attabarani, Hadith No. 5026

[2] اخرجه مسلم رقم () ، كتاب الزكاة. *Sahih Musli,* Kitab Azzakah (Book of Alms), Hadith No. 1015.

Qur'an what is a healing and a mercy to believers, though it adds nothing but los to the unjust,"[1] and He says , "(44) Say: It [the Qur'an] is for those who believe [in it] a guidance and a healing."[2] Therefore, Ruqyas are not often expected to produce the desired effects in the cases of those who are sinful, uncommitted and conceited, and the cases of those who do not properly observe prayers, and who neglect other religious duties.

Fourthly, the patient must firmly believe that the Qur'an is really a healing, a mercy and a useful treatment. In other words, a Ruqya is futile if the patient is not sure of its healing effect. For example, it is considered inappropriate of the patient to say, "Let us try the Ruqya. It may turn out to be beneficial, and if it does not, no harm done." Instead, he/she must have a firm belief in its healing power, as revealed by Allah.

Once those requirements are fulfilled, Ruqyas should be beneficial by Alla's permission. [3]

Allahu-A'lam.

1.5 Performing a Ruqya on a Group in one Place over the Loudspeaker

Question:

In some cases, especially when patients are great in number, a Raqi gathers his patients together in one place and recites the Ruqya over the loudspeaker.

What is the validity of performing a group Ruqya, and what is the validity of using the loudspeaker?

Answer:

Some Raqis are reported to have performed such Ruqyas, and the results were beneficial for many patients. In such cases, on the one hand, as the possessed listen to the

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1 سورة الاسراء ، الآية : 82 Al-Israa Sura, Ayah 82.

2 سورة فصلت ، الآية : 44 Fussilat sura, Ayah 44.

3 فتوى للشيخ عبدالله الجبرين عليها توقيعه. A Fatawa by Al-Jibreen, sighed by him.

Qur'anic verses and prayers, the devils possessing them suffer and, as a result, are driven out. On the other hand, since the Qur'an itself is a healing, the listener is affected by its healing power, even in the absence of Nafth (the Raqi's puffing out of breath out in hi hands during Ruqya). However, in a recommended Ruqya, the Raqi should be close enough to the patient to execute the acts of recitation, Nafth and rubbing in such a proper manner that the patient can get the utmost benefit out of the Ruqya. Accordingly, if possible, each patient should be treated individually. If not, group Ruqyas as mentioned above could be done though not expected to be as effective as individual ones. [1]
Wallahu-A'lam.

1.6 Use of Informal Language in Ruqyas

Question:

Though known to be righteous, some Raqis, particularly among the elderly, use informal expressions when performing Ruqyas.

Does the use of such informal expressions undermine the Raqi or the Ruqya?

Answer:

So long as the Raqi is righteous, knowledgeable and experienced, his performance is valid in spite of his informal expressions, for there are no restrictions on using them. In a case when such expressions are, for example, directly addressed to a possessor devil, they can be effective in driving it out of the possessed patient. Their informality does not undermine the

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[1] A Fatawa by Al-Jibreen, sighed by him. فتوى للشيخ عبدالله الجبرين عليها توقيعه.

validity of Ruqyas. However, it is recommended that standard well-known prayers and expressions be used if possible. [1]

1.7 Reciting Specific Ayahs a Specific Number of Times for Treating Specific Disease

Questions:

What is the validity of using specific Qur'anic verses to be recited a specific number of times for treating specific diseases, as in using particular verses in trating cancer, while using others for another disease?

Answer:

Allah says, "(82) and We reveal of the Qur'an that which is a healing and a mercy for believers though it increases the evildoers naught save ruin." [2] This Qur'anic verse may seem to imply tha only some verses is really inclusive, not exclusive; healing and mercy are typical qualities of the Qur'an as a whole. However, it is evident that certain verses have been used for treating certain disease. For example, Al-Fatiha is considered a treatment for scorpion stings, as confirmed by the Prophet ﷺ when he said to a Raqi who used it, "How did you come to know it (Al-Fatiha) is a Ruqya?!" [3] the Prophet ﷺ is reported to have also said,

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1 فتوى للشيخ عبدالله الجبرين عليها توقيعه.
A Fatawa by Al-Jibreen, sighed by him.

2 سورة الاسراء ، الآية : 82
Al-Israa Sura, Ayah 82.

3 اخرجه البخاري رقم (5736) ، كتاب الطب ، و مسلم رقم (2201)، كتاب السلام
Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5736. & Sahih Muslim, Kitab Assalam (Book of Peace), hadith no. 2201.

“Al-Fathia is a cure for al illnesses.”[1] Also, Al-Kursi Ayah is believed to be effective in protecting against Satan’s whispers and temptations.[2] The Prophet’s Sahaba (Companions) and the Tabi’is (cotemporaries of Sahaba) are reported to have used specific Qur’anic verses and certain prayers recited by the Prophet ﷺ. When tried on cases of magic and sexual impotence, the verses relating to magic in the Suras of Al-A’raf, Yunus and Ta-Ha were found to be effective. Also, Al-Falaq and Annas Suras are particularly effective in seeking protection against evil. In this respect, repeated recitation and prayers for protection are recommended. The Prophet ﷺ is reported to have regularly recited Al-Kursi Ayah and the Suras of Al-Ikhlaas, Al-Falaq and Annas while doing Nafth into his hands, then rubbed the front of his body with them.[3] Thus, none of those acts can be denied. [4]
Wallahu-A’lam.

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1 اخرجه الدارمى رقم ()، كتاب فضائل القرآن ، وعزاه صاحب المشكاة للبيهقي فى ((شعب الايمان)).

Al-Darimi, Kitab Fadha’il Al-Qur’an (Book of the Virtues of the Qur’an), Hadith No. 3370.

2 يشير الى حديث ابي هريرة وفيه ((:قال له الجني: دعني اعلمک كلمات ينفعک الله بها، قال ابو هريرة: وماهي؟ قال اذا اويت الى فراشک فاقرآية الكرسي {الله لا اله الا هو الحى القيوم} حتى تختم الآية ، فانک لايزال عليک من الله حافظ ولا يقربنک شيطان حتى تصيح)) اخرجه البخاري رقم (2311) ، كتاب الوكالة.

This is a reference to Abu-Hurayrah’s Hadith according to which: “…’ He (the devil) claimed that he would teach me (Abu-Hurayrah) some words by which Allah will benefit me, so I let him. Go.’ Allah’s Apostle asked, ‘What are they?’ I replied, ‘He said to me: Wherever you go to bed, recite Al-Kursi Ayah from the beginning to the end- ‘Allau la ilaha illa huwa-l haiy-ul-Qaiym…’ He further said to me: (If you do so), Allah will appoint a guard for you who will stay with you, and no devil will come near you till morning…” Shih Al-Bukhari, Kitab Al-Wikalah (Book of Authorization), Hdith No. 2311.

3 اخرجه البخاري رقم () كتاب فضائل القرآن.

Sahih Al-Bukhari, Kitab Fadha’il Al-Qur’an (Book of the Virtues of the Qur’an), Hadith No. 5017

4 فتوى للشيخ عبدالله الجبرين عليها توقيعه.

A Fatawa by Al-Jibreen, sighed by him.

1.8 Slandering the Raqi after Alleged High Payment

<u>Question:</u>

Having received a Ruqya from a Raqi known for righteousness and goodness, a patient paid some fees. Later, the patient began to think that he had paid too much, which led him to slander the Raqi out of envy.

What is the Islamic ruling on this situation?

<u>Answer:</u>

Regarding mattes of Ruqya fees, it is recommended to do it free of charge and seek Allah's reward through treating fellow Muslims and eliminating their suffering. The Raqi should not demand fees, but should leave it to his patients. If they pay him a lot, he should not take it all, and if they give him less, he should not ask for more. Such a moral state is conducive to effective Ruqyas. The patient, on the other hand, should not go back on what he has done once he voluntarily gives a payment as fees, a present or a donation. In this regard, the Prophet ﷺ says, "Whoever seeks his gift back is like someone seeking back what he has vomited."[1] The same image is expressed by another Hadith, but the comparison is with a dog doing that.[2] The narrator of the Hadith remarked that doing that with vomit was forbidden.

Regarding the matter of slandering the Raqi, it is considered an injustice, a lie and a false accusation, which is a cause for punishment, and so is the patient's envy. Condemning

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1 اخرجه البخاري رقم (2621)، كتاب الهبة، ومسلم رقم (1622) [17] ، كتاب الهبات.

Sahih Al-Bukhari, Kitab Al-Hibah (Book of Gifts), Hadith No. 2621 & Sahih Muslim, Kitab Al-Hibat (Book of Gifts), Hadith No. 1622

2 اخرجه البخارى رقم (2622)، كتاب الهبة. Sahih Al-Bukhari, Kitab Al-Hibah (Book of Gifts), Hadith No. 2622

the Jews for their refusal to believe in Prophet Muhammad's ﷺ message out of envy, Allah says, "(54) or are they jealous of mankind because of that which Allah o His bounty has bestowed upon them?"[1] As fire burns straw, so does envy with rewards. Therefore, the patient in that situation had better repent and abandon injustice and envy. [2]

1.9 Having a Group of women for Ruqyas

Questions:

Is a man Raqi allowed to perform an Ruqya unto a group of women in one place, where their Mahrams (relatives forbidden in marriage) are available in case their own women go epileptic or faint?

Answer:

It is not forbidden for a man Raqi to perform a group Ruqya for an assembly of women. It is the presence of a man and a non-Mahram woman on their own that is forbidden. Accoding to the hadith, "If a man and a woman (who are not Mahrams) get together on their own, Satan comes in." [3] for such a task, the Raqi must be a trustworthy person of religious commitment, faith and righteousness. He has to limit his Ruqya to recitation and prayers behind a screen, and he must not directly touch the woman's body. It is recommended that the patients' Mahrams be present in case help is needed. [4]

(Wallahu-A'lam)

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1 سورة النساء ، الآية: 54
An-Nisa' Sura, Ayah 54.

2 فتوى للشيخ عبدالله الجبرين عليها توقيعه.
A Fatawa by Al-Jibreen, sighed by him.

3 اخرجه الترمذي رقم (2165)، كتاب الفتن، واحمد في المسند (26/1،18)، وقال الترمذي: حسن صحيح وصحيحه الالباني في صحيح الجامع رقم (2546).
Sunaj Al-Tirmidhi, Kitab Al-Fitan (Book of Temptations) Hadith No. 2165.

4 فتوى للشيخ عبدالله الجبرين عليها توقيعه.
A Fatawa by Al-Jibreen, sighed by him.

1.10 Those Who Do Not Believe the Qur'an is a Healing

Question:

What about those who do not believe in the healing power of the Qur'an, who consider treatment by it as a myth and who believe that proper treatment has to be done only by material means as in medical practice?

Answer:

To believe that the Qur'an is not a healing contradicts the Qur'an and the Hadith. In the Qur'an, Allah says, "(82) and we reveal of the Qur'an that which is a healing and a mercy to believers." [1] He says also, "(44) Say: It [the Qur'an] is for those who believe [in it] a guidance and a healing." [2] The Hadith reports the case of the Sahabi (the Prophet's Companion) who treated a patient stung by a scorpion. The patient was cured and was able to walk without any suffering after the Ruqya treatment. [3] Many other successful cases have been reported.

Experience tells us that some illnesses which are too difficult for skilful doctors to treat by known medical means (medications and operations) have been - by Allah's permission - effectively treated with Ruqyas.

Obviously, some medical doctors, by the nature of their training, are likely to deny that people can be possessed by the devil or be affected by magic or envy. Since such causes cannot be materially identified by ordinary medical tools, such as the stethoscope, the microscope and x-rays, patients are judged as

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[1] سورة الاسراء ، الآية : 82 Al-Israa Sura, Ayah 82.

[2] سورة فصلت ، الآية : 44 Fussilat sura, Ayah 44.

[3] قلبة: اي الم ينقلب بسببه على الفراش ، وقيل : اصله من القلاب بضم القاف، وهوداء ياخذ البغير ، فيمسک على قلبه فيموت من يومه، انتهى من الفتح (221/10) والحديث اخرجه البخاري رقم (5749)، كتاب الطب ، ومسلم رقم (2201)، كتاب السلام
Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5749 & Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2201.

Physically sound in spite of their epileptic fits, fainting and inner suffering, which disturb them and cause sleeplessness and restlessness.

However, once those very patients are treated by means of legal ruqyas, their suffering is – by Allah's permission - removed. How effective Ruqyas are is related to the religious states of Raqis and patients. Regarding the Raqi, much depends on his mastery of relevant prayers and Qur'anic verses and on his faith, honesty, purity of intention and avoidance of suspicious deeds. Patients, on the other hand, must be committed Muslims, who believe in the oneness of Allah and shun sins. Such qualities of Raqis and patients should – by Allah's permission – produce good results. [1]

1.11 Prophet Muhammad's ﷺ Ruqyas

Question:

What are Ruqyas reported to have been performed by Prophet Muhammad ﷺ?

Answer:

It is reported that whenever the Prophet ﷺ went to bed, he used to do the following: (a) put his palms together; (b) breathe out into them; c) read Al-Kursi Ayah and the Suras of Al-Falaq, Annas, Al-Kafiroon and Al-Ikhlaas three times; and (d) rub with his hands the front of his body, starting with the face down to the neck, the chest, the tummy and ending with the legs. When he

[1] A Fatawa by Al-Jibreen, sighed by him. فتوى للشيخ عبدالله الجبرين عليها توقيعه.

fell ill, Aisha did that for him, rubbing him with his own hands for their blessing's sake. [1]

When a Sahabi recited Al-Fatiha as a Ruqya unto a patient stung by a scorpion, and the patient was cured, the Prophet ﷺ said to the Raqi, "How did you come to know it is a Ryqya?! [2] This confirms the recitation of Al-Fatiha for Ruqyas.

Seeking Allah's protection, the Prophet ﷺ used to say, "I seek refuge in Allah from devils and from evil eyes." Then, he would recite Al-Falaq and Annas Suras.[3] When performing Ruqyas, he prayed for the patient, "In the name of Allah I am doing this Ruqya unto you to get rid of what is hearming you and of the evil of spirits and envious eyes. May Allah cure you! In the name of Allah I am doing this Ruqya unto you." [4]

Having banned the use of Shirk prayers for Ruqya, the Prophet ﷺ taught these instead, "O Allah, Lord of mankind, I beg you to remove the suffering. I beg You, as You are the Healer, and there is no healing but Yours, to bring about the healing that leaves behind no ailment." [5] He also used to say, "I seek refuge in Allah's perfect words from the evil of all what he has created [6], from all devils and insects and from all envious

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1 اخرجه البخاري رقم (5748)، كتاب الطب. Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5748

2 اخرجه البخاري رقم (5749)، كتاب الطب، ومسلم رقم (2201)، كتاب السلام.
Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5749 & Sahih Muslim, Kitab Asslam (Book of Peace), Hadith No. 2201.

3 رجه الترمذي (2058)، كتاب الطب ، وابن ماجه رقم (3511) ، كتاب الطب، وقال الترمذي: حسن غريب.
Sunan Al-Tirmidhi, Kitab Attib (Book of Medicine), Hadith No. 2058 & Sunan Ibn-Majah, Kitab Attib (Book of -Medicine), hadith No. 3511.

4 اخرجه مسلم رقم (2186)، كتاب السلام. Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2186.

5 اخرجه البخاري قم (5675)، كتاب المرضى، ومسلم رقم (2191)، كتاب السلام.
Sahih Al-Bukhari, Kitab Al-Mardha (Book of the Ill), Hadith No. 5675 & Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2191

6 اخرجه مسلم رقم (2708) كتاب الذكر و الدعاء، عن خولة بنت حكيم السلمية رضي الله عنها قالت : سمعت رسول اله يقول:((من نزل منزلاثم قال: اعوذ بكلمات الله التامات من شر ماشر ما خلق ، لم يضره شيء حتى يرتحل من منزله ذلک)).
Sahih Muslim, Kitab Adhikr Wad-Du'a (Book of Remembrance and Supplications), Hadith No. 2708

eyes." [1] He also said, "If one has a pain, one should lay one's hand on the painful spot and say: I seek refuge in Allah's Dignity and Ability from the evil of what I am suffering and guarding against." [2]&[3]

1.12 No Payment of Fees Without Cure

Question:

In one of your Fatawas concerning receiving fees for Ryqyas, you said, "There is no objection to taking fees for performing a Ruqya on condition that cure occurs."

Is this condition applicable to the medical doctor? Compared to the licence to take fees for recitation, is it allowed to take fees for doing incantations with written Qur'anic verses and for recitation unto oil and health water?

Answer:

As Abu-Saeed Al-Khudri narrated, one of the Prophet's companions performed a Ruqya on a tribe's chief after agreement on a charge worth a flock of sheep if cured. Regarding the wages (sheep) received for the Ruqya, the Prophet ﷺ said to those companions, "Divide the sheep among you, and allocate a share

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1 اخرجه البخاري رقم (3371)، كتاب احاديث الانبياء، من حديث ابن عباس، رضى الله عنهما. قال: كان النبي يعوذ الحسن والحسين ويقول: ((ان اباكما كان يعوذ بهما اسماغيل واسحاق ، اعوذ بكلمات الله التامة من كل شيطان وهامة، ومن كال عين لامة)).
Sahih Al-Bukhari, Kitab Ahadith Al-Anbiya' (Book of the Prophets' Sayings), Hadith No. 3371

2 Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2202. اخرجه مسلم رقم (2202)، كتاب السلام.

3 A Fatawa by Al-Jibreen, sighed by him. فتوى للشيخ عبدالله الجبرين عليها توقيعه.

to me."[1] He also said, "The most worthy of charging fees is Allah's Book."[2]

Concerning the doctor, if he emands fixed fees, cure becomes a condition, except in the case of agreement of paying the expenses of treatment and medicines. Concerning incantations, they are basically Ruqyas, i.e. recitations with Nafth unto the patient, and so is writing Qur'anic verses in Saffron water on paper; they can be compared to medicines, and, therefore, fees can be charged for doing them. Similarly, the actual price of oil or health water on which recitation is done can be charged without additions. [3]

1.13 The Body Parts Through Which Devils enter and Possess Humans

Question:

While performing Ruqyas, some Raqis command the devil to get out of the possessed patient. Sometimes the devil asks to exit through, for example, the eye or the ear, but the Raqi fefuses lest the patient's ears or eyes should be harmed. Therefore, the Raqi instructs the devil to exit through the mouth or toes.

Is it right to believe that the devil's exit through the patient's ears or eyes can be harmful?

Answer:

It is true that the devil possesses the human and controls all his body. Obviously, it can enter through all body parts, and

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1 اخرجه البخاري رقم (5749)، كتاب الطب، ومسلم رقم (2201)، كتاب السلام.

Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5749 & Sahih Muslim, Kitab Asslam (Book of Peace), Hadith No. 2201.

2 اخرجه البخاري رقم (5737)، كتاب الطب .

Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5737.

3 فتوى للشيخ عبدالله الجبرين عليها توقيعه.

A Fatawa by Al-Jibreen, signed by him.

sometimes through certain parts such as fingers, toes, sense organs or private parts. The same can be said about its exit; for example, as it enters through one side, it can exit from the other side, or though a finger, a toe, the mouth, the nose or the ears.

Someone I trust told me about the case of a possessed girl. Under the pressure of the Ruqya, the devil asked to exit through the right hand's forefinger. Those who were observing the finger being dipped into dust, as the exiting was occurring, saw no harm done to the finger. This implies that no harm befalls the exit point. [1]

Wallahu A'lam.

1.14 Drinking Water Recited on, Washing the Body with it & Performing Ruqyas unto those in Menstruation

Question:

What is the validity of drinking or washing the body with the water on which Qur'anic verses have been recited? Is it allowed to perform Ruqyas unto those in Haidh (menstruation), Nifas (parturition) or Janabah (the sate after intercourse when one has not washed yet)?

Answer:

In the case of Janabah, patients have to do Ghusl (have a bath/shower) so as to be ready for receiving Ruqya treatment, even if it is only drinking or washing with water on which recitation has been done. This believed to render treatment more effective.

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[1] A Fatawa by Al-Jibreen, signed by him. فتوى للشيخ عبدالله الجبرين عليها توقيعه.

In the cases of Haidh and Nifas, females can use water recited unto, for delaying the Ruqya treatment till Haidh or Nifas is over can be harmful. [1]

1.15 Islamic View of Popular Practitioners

Question:

How does Islam view popular practitioners?

Answer:

The Prophet ﷺ says, "For every disease Allah has created a remedy, the knowledge of which some people can discover, while others cannot." [2] Accordingly, popular practitioners have had the experience of using certain remedies, and in their practice they have consulted medical information complied by knowledgeable scholars. In fact, medical practice as such has been known for ages. At the time of the Prophet ﷺ, certain people specialized in it. They had knowledge of medicines in terms of ingredients, properties and usage. They regarded such medicines as a means to healing, and believed in Allah as the creator of all means.

Thus, it is legitimate to acquire and use such knowledge. For detailed information, one can read these books: Attib Annabawi (The Prophet's ﷺ Medicine) by Ibn-Al-Qayyim and by Aththahabi, Al-Adab Ashshar'iyyah (Legal Manners) by Ibn-Muflih and Tas-heel Al-Manafi' (Facilitating Benefits), etc. [3]

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1 عبدالله الجبرين : الكنز الثمين. Al-Jibreen, Al-Kin Aththameen (The Precious treasure).

2 خرجه البخاري رقم (5678)، كتاب الطب، دون قوله:((علمه من علمه وجهله من جهله)) واخرجه بهذه الزياده كماقال الحافظ في الفتح (141/10): النسائي ، وابن ماجه ، وصححه ابن حبان و الحاكم.
Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5678.

3 عبدالله الجبرين: الكنز الثمين، ص 209. Al-Jibreen, Al-Kinz Aththmeen (The Precious Treasure), p. 209.

1.16 The Validity of Ruqyas During Haidh or Janabah

Question:

Is it allowed to perform Ruqyas unto a female patient who is possessed or is cast by an evil eye during Haidh, or unto a male patient during Janabah?

Answer:

Basically, in cases of major Hadath (unclean state), such as Janabah and Haidh, Taharah (purification of the body by washing all of it with clean water) is required for reading the Qur'an. As far as patients are concerned, their Tahara perfects Ruqyas. However, if a lady falls ill during Haidh and suffers as a result, she is allowed to receive a Ryqua irrespective of the source of suffering, be it possession, magic or an evil eye. [1]

1.17 The Means to Protection from Satan

Question:

What is the means by which man can be protected from Satan's deeds and whispers and which can keep faith intact and behavior sound and straight?

Answer:

There are two demands for this means. Firstly, one has to continually pray to Allah for protection from Satan's evil deeds and whispers, while firmly believing that none but Allah gives refuge from such things. Secondly, one must resolve to rid oneself of the doubts and whispers raised against the source and validity of faith and acts of worship. One must firmly believe

[1] Al-Jibreen, Al-Kinz Aththmeen (The Precious Treasure), p. 195. عبدالله الجبرين: الكنز الثمين، ج اص 195.

that his faith is the right one and that whatever whispers he gets are all from Satan, who always plans to lead people into confusion and to put on them an unbearable burden in order to feel tired of worship and to think that it is not valid. [1]

1.18 Raqis without Religious Academic Qualifications

Question:

A controversy has arisen regarding who is qualified to recite the Qur’an for Ruqyas. Some argued that none but those who have Shari’ah knowledge must be allowed to perform Ruqyas. Others argued that being able to recite the Qur’an and having a sound faith, righteousness and piety are sufficient qualifications for Ruqya performance.

Could you explain the Islamic ruling regarding this issue? May Allah reward you.

Answer:

The ruling in this regard is that Ruqyas are valid if performed by those whose faith is sound, whose deeds and behaviour are good and who can recite and understand the Qur’an well, without having to possess knowledge or practice of Shari’ah. This can be implied from Abu Saeed’s story of the man who treated with Ruqya a person stung by a scorpion. AbuSaeed mentioned that the man was not known to have performed Ruqyas before. Also, the Raqi should purify his intention, should have the interests of patients at heart and should not be concerned with making money so that treatment can be most beneficial. [2]

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[1] عبدالله الجبرين: الكنز الثمين، ج اص 212. Al-Jibreen, Al-Kinz Aththmeen (The Precious Treasure), p. 212.

[2] فتوى للشيخ عبدالله الجبرين عليها توقيعه. A Fatawa by Al-Jibreen, signed by him.

1.19 Repeating the Ruqya a Hundred Times

Question:

There is a Raqi who has learnt the Qur'an by heart, is known for his piety and righteousness, and uses for Ruqyas only the Qur'an and the Prophet's tradition. However, he repeats the Ruqya too many times; for example, he may repeat the Fatiha a hundred times or more, while believing that the number of times is not in itself the source of healing.

What is the ruling regarding such repetition? Is it alien to Islam?

Answer:

There is no objection to repetition, whether it is counted or not, for the Qur'an itself is a healing, a guidance and a mercy to those who believe in it. Therefore, the Raqi's use of the Qur'an and the Prophet's tradition constitutes - by Allah's permission - a beneficial treatment, provided that both the Raqi and the patient are faithful, righteous persons. It is important that they be aware of the meanings of the verses and prayers being recited. [1]

1.20 Receiving Non-Conditional Fees, but for Charity Purposes

Question:

Is a Raqi who fulfils legal requirements in terms of faith, piety and righteousness allowed to receive fees for performing Ruqyas in accordance with the Qur'an and the Sunnah (the Prophet's traditions) even though he does not demand or fix any charges, but uses what is given to him for his own expenses as well as charity purposes? What is the supporting evidence? If it

[1] A Fatawa by Al-Jibreen, signed by him. فتوى للشيخ عبدالله الجبرين عليها توقيعه.

is allowed, does it undermine the value of the Ruqya if the fees are fixed beforehand?

Answer:

There is no objection to taking fees for performing Ruqyas on condition that healing occurs. This ruling finds support in the story and Hadith related by Abu-Saeed Al-Khudri. According to Abu-Saeed, a group of the Prophet's Companions camped near a tribe and requested to be their guests, but the tribe refused. At that time, the chief of the tribe happened to be stung (or bitten), and he was given all sorts of treatment, but all in vain. Some of his tribesmen said, "Will you go to those travellers camping nearby and see if one of them has something useful?" When asked for help, one of the travellers replied, "Yes, by Allah, I know how to treat with a Ruqya, but, by Allah, we asked you to receive us as your guests, but you refused. I will not treat your patient with a Ruqya till you fix for us something as wages." Consequently, they agreed to give the travellers a flock of sheep. The man started doing Nafth (on the painful spot) and reciting Al-Fatihah till the patient was healed and started walking as if he had not been sick.[1] The group got their wages for the Ruqya. When told the story, the Prophet ﷺ said to them," . . . Divide (the sheep amongst you) and assign a share for me."[2]

Thus, the Prophet's approval of the travellers' behaviour and his demand for a share for himself represent the evidence that allows laying wage conditions for Ruqyas. The Ruqyas themselves must be of the legal type, otherwise they are invalid. Also, cure from ailment is necessary for payment of wages.

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1 سورة الفاتحة ، الآية: 2.
Al-Fatiha Sura, Ayah 2.

2 اخرجه البخاري رقم (5749)، كتاب الطب، ومسلم رقم (2201)، كتاب السلام.
Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5749 & Sahih Muslim, Kitab Asslam (Book of Peace), Hadith No. 2201.

However, it is recommended that no wage conditions be laid for performing Ruqyas, and that they be done for helping fellow Muslims in sickness and suffering. If patients willingly decide to pay something, the Raqi can take it. If paid too much, he should return the extra. Should he decide to fix a wage beforehand, it should not be high, but reasonable enough to cover his basic expenses. [1]

1.21 Doing Recitations unto Water, Oil and Ointment & Using Saffron in Writing Prayers

Question:

Some Raqis do recitations unto water, oil, ointment or cream. They also write prayers in saffron on a piece of paper, soak the piece of paper in water and have the patients drink the water or wash their bodies with it. Pieces of paper with such payers are called Aza'im (incantations).

What is the validity of making and using such Aza'im?

Answer:

According to a Hadith interpreted by Muhammad Ibn-Abdilwahab, the Prophet ﷺ said, "Aza'im, Tama'im (amulets) and Tawlas (love incantations, worn by wives seeking their husbands' love) are forms of Shirk (having associates with Allah)." [2] Only non-Shirk Ruqyas are allowed.

The Prophet ﷺ is confirmed to have said, "Let me check your Ruqyas. They are valid so long as they are void of Shirk." [3] He is also reported to have said, "Whoever can benefit his

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1 فتوى للشيخ عبدالله الجبرين عليها توقيعه. A Fatawa by Al-Jibreen, signed by him.

2 اخرجه ابو داؤد رقم (38833)، كتاب الطب ، واحمد في المسند (1ظ381) وصححه الالباني ، وهو في صحيح الجامع رقم (1632)، والسلسلة الصحيحة رقم (331).
Sunaj Abu-Daweed, Kitab Attib (Book of Medicine), Hadith No. 38833.

3 اخرجه مسلم رقم (2200)، كتاب السلام. Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2200.

brethren should do so."[1] The Prophet ﷺ performed Ruqyas on some of his companions, and he himself - having had a spell cast on him by a Jew - received a Ruqya from Angel Jibreel (Gabriel) - may Allah's peace be upon him. He used to do Ruqyas on himself by doing Nafth into his palms and reciting the Kursi Ayah and the Suras of Al-Ikhlaas, Annas and Al-Falaq, then passing his palms over the parts of his body he could reach in front.

It is also true that the Salaf recited Qur'anic verses unto water and drank or washed with it seeking alleviation or elimination of pain, for the Qur'an, being Allah's Words, is a healing; " (44) Say: It [the Qur'an] is for those who believe [in it] a guidance and a healing." [2] Similarly, it is allowed to use Allah's Words and His Prophet's for recitation unto water to be drunk or washed with, oil or cream to rub the body with, or food to be eaten.

Not only can Ruqyas be recited unto such things, but they can also be written on pieces of paper, and then washed in water to be drunk by patients for treatment. It does not matter what material is used for writing, be it saffron, water or others. What matters is that they fulfill the Prophet's demand that "Ruqyas are valid so long as they are void of Shirk." In other words, they must comply with the Qur'an and the Sunnah. [3]

1.22 Using Prayers Other than the Prophet's

Question:

Is a Ruqya valid if the Raqi uses prayers not known to have been used by the Prophet ﷺ, even if they are void of Shirk?

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1 Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2199. اخرجه مسلم رقم (2199)، كتاب السلام.

2 Fussilat sura, Ayah 44. سورة فصلت ، الآية : 44

3 A Fatawa by Al-Jibreen, signed by him. فتوى للشيخ عبدالله الجبرين عليها توقيعه.

Is it also valid if the Suras or Ayahs recited are not among those mentioned in the Sunnah, but are simply appreciated by the Raqi, who repeats them a certain number of times, believing that the number of times does not affect healing?

<u>Answer:</u>

Legally, Ruqyas are not restricted to specific Suras, Ayahs or prayers. The only restriction is that they be void of Shirk. According to the Prophet ﷺ, "Ruqyas are valid so long as they are void of Shirk." [1] For example, recitation must not be intended to Jinn or Satan, and sacrifices, however insignificant they might seem, must not be offered to other than Allah. Also, validity of Ruqyas requires that they do not involve non-Islamic activities, such as eating unclean food or neglecting prayers.

If void of Shirk and non-Islamic activities, Ruqyas are valid, for Allah describes all of the Qur'an, not specific parts of it as a healing and a mercy for those who believe in it. He commands us, "(60) Pray unto me, and I will hear your prayers." [2] He also commanded us, "(55) Call upon your Lord humbly and in secret." [3] Allah has not demanded that certain expressions be used for prayers. It is allowed to repeat the Ayahs and prayers several times, for Allah's Words are a healing. [4]

1.23 Covering the Eyes of the Raqi Treating a Female

<u>Question:</u>

There is a Raqi we know as a pious, righteous man. He knows the Qur'an by heart and his faith and behaviour have

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1 Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2200. اخرجه مسلم رقم (2200)، كتاب السلام.

2 Ghafir sura, Ayah 60. سورة غافر ، الآية : 60

3 Al-A'raaf sura, Ayah 55. سورة الاعراف ، الآية : 55

4 A Fatawa by Al-Jibreen, signed by him. فتوى للشيخ عبدالله الجبرين عليها توقيعه.

never been questioned He uses the Qur’an and the Sunnah in performing Ruqyas. Sometimes he has female patients, some of whom may be possessed or mad Parts of their bodies may be unintentionally exposed during the Ruqya, and pain may move to various parts of their bodies. Therefore, before reciting, the Raqi covers his eyes with a bandage so as not to see exposed parts and so as to be able to continue recitation on the painful spots. This is all done in the presence of the female’s Mahram (a relative she is forbidden to marry at all times).
What is the validity of that Raqi’s actions?

Answer:

For treating female patients with Ruqyas, the best choice is to have it done by a female Raqi, or by a pious, righteous Mabram who is well versed in the Qur’an. In the absence of either option, that Raqi, who puts a bandage on his eyes, can perform the Ruqya, provided that there is no chance of temptation and that he does not touch the patient’s skin, otherwise it suffices to recite on some water or oil. Then, her own family can have her drink it and / or rub her body with it. This treatment can be sufficient. [1]

1.24 How to Do Nafth on Getting Satan’s Whispers During Salat

Question:

Some of the Prophet’s companions complained to him of being distracted by Satan during Salat (prayers of the compulsory type). In response, the Prophet ﷺ instructed them to say the prayer of seeking refuge in Allah from Satan and to do Nafth three times.

[1] A Fatawa by Al-Jibreen, signed by him. فتوى للشيخ عبدالله الجبرين عليها توقيعه.

Could you explain how Nafth can be done in such a situation and what if it occurs a lot?

Answer:

Firstly, at the beginning of Salat and recitation one must seek refuge from Satan.

Secondly, one must be wholeheartedly aware of what he is saying during Salat. One must reflect on whatever he is reciting and whatever he is praying for. When he remembers Allah, he must reflect on the meanings of his prayers. This way, one becomes absorbed by such reflections instead.

Thirdly, in case Satan's whispering does occur, one has to pray for seeking refuge afresh - even if silently, i.e. with one's heart — and do Nafth three times to his left.

Nafth is the blowing of a puff of air mixed with little saliva from the mouth. It is this Nafth that a Raqi does on patients, hoping to keep Satan away. [1]

1.25 Doing Ruqyas unto Others, While Disliking It for Oneself

Question:

We have read in Sheikh Muhammad Ibn-Abdilwahab's Kitab Attawheed (The Book of Oneness) the Prophet's Hadith about "the seventy thousand Muslims who are going to enter Paradise without being questioned," for "they do not do Ruqyas". Nevertheless, we have read in Ibn-Al-Qayyim's Zad Al-Ma 'ad that the Prophet ﷺ performed Ruqyas on some of his companions, and he said some prayers in that regard.

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[1] عبدالله الجبرين: الكنز الثمين، ج اص 213, 214-

Al-Jibreen, Al-Kinz Aththmeen (The Precious Treasure), p. 213-214.

Does the Prophet's action annul the above-mentioned Hadith, or does it apply only to the Prophet ﷺ?

Answer:

I have read Kitab Attawheed, but I have not come across that statement ("they do not do Ruqyas"). Maybe the copy you have read is an unauthorised one. This is what we have read in Kitab Attawheed: "They are the ones who do not seek Ruqyas by others, do not get treatment by branding themselves and do not draw evil omens (from birds), but trust only in their Lord."[1] However, if the statement exists in some copies, it may have been taken from a "weak" Hadith,[2] for the Hadith is related in the Two Sahihs (Sahih Al-Bukhari and Sahih Muslim) in a variety of forms, one of which reads, "They do not do Ruqyas, nor do they seek any for themselves." This statement is considered by the Ulama (Muslim scholars) to be a mistake made by some narrators. Accordingly, the correct statement must read, "They do not seek Ruqyas (to be done unto themselves by others)".

The fact that you benefit others through Ruqyas does not harm you in any way. In fact, it is a source of reward to you from Allah. According to the Hadith narrated by Jabir Ibn

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1 اخرجه البخاري رقم (5752)، كتاب الطب ، ومسلم رقم (220)، كتاب الايمان.

Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5752 & Sahih Muslim, Kitab Al-Iman (Book of Faith), Hadith No. 220.

2 هذه اللفظة في رواية مسلم.

This expression is mentioned in Muslim's narration.

Abdillah, the Prophet ﷺ said, "Whoever can benefit his brethren should do so."[1]

However, that you ask others to perform a Ruqya on you implies that your trust in Allah, the One and Only God, is not strong enough. Raqis are allowed to perform Ruqyas unto others, but it would not be appropriate for them to seek such treatment for themselves from others.[2]

1.26 Ruqya Treatment Is Possible in the Absence of Medical Treatment

Question:

Some woman fell ill, and she did not know the cause of her illness. When ordinary medical practice failed to treat her, she sought treatment with a Ruqya. When the Raqi saw her, he told her that her housemaid had put a needle in her bed. He requested to enter the. bedroom in order to perfume it with incense, and claimed that she would subsequently — with Allah's permission - be cured of her illness.

Is his diagnosis right? How could he know of the needle? Would he be in contact with Jinn? Ought he to be allowed to enter the bedroom?

Answer:

Only Allah knows the truth. However, the Raqi has to be checked: is he a good man? In other words, does he observe required worship duties? Does he have adequate knowledge of the Qur'an? Does he apply that knowledge? Does he possess the

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1 اخرجه مسلم رقم (2199)، كتاب السلام. Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2199.

2 عبدالله الجبرين: الكنز الثمين، ج اص 192 ، 194. Al-Jibreen, Al-Kinz Aththmeen (The Precious Treasure), pp. 192-194.

right type of religious knowledge, i e, is it consistent with the Salafi faith? If so, the diagnosis may be interpreted as some thing extraordinary or some type of revelation, or he may have identified some relevant signs If the answers to these questions are positive, there is no reason why he should not be permitted to enter the room and carry out the treatment, including the perfuming of the room with incense Perfuming with incense can be effective, for it may drive Jinn and devils out, or improve the atmosphere, which may bring about a state of awakening and activity. [1]

If the answers are negative, or if he is involved in witchcraft, no treatment must be sought from him, nor must he be allowed to enter the room

1.27 Treatment Lies in Remembrance of Allah, Patience, etc

Question:

Some man fell ill, but ordinary medical treatment did not work with him When he got treatment with a Ruqya, his condition improved, but afterwards he relapsed He is now asking, "What is the treatment in my case?"

Answer:

Generally speaking, treatment requires two things The first one is the trust in and the love of what is good The second is that one ought to patiently endure his suffering and to consider it as a test for measuring one s patience by Allah If one patiently endures suffering, one receives support and reward from Allah, for He says, "(10) Verily the steadfast will be paid their wages without stint" [2]

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[1] عبدالله الجبرين: الكنز الثمين، ج اص 208 , 207-
Al-Jibreen, Al-Kinz Aththmeen (The Precious Treasure), p. 207-208.

[2] Az-Zumar Sura, Ayah 10. سورة الزمر ، الآية: 10

In this patient's particular case, we recommend the following:

Firstly, he should do as many good deeds as possible, such as Salat, supplications, reading the Qur' an and other forms of worship.

Secondly, he should attend assemblies for Allah's remembrance and religious seminars, such activities bring about comfort on the one hand, and keep alien thoughts away from him on the other.

Thirdly, he should keep doing useful things, which can be a source of comfort to him For instance, he could listen to audio material or read material of an Islamic nature, such as sermons, teachings, verdicts, stories and parables etc.

If he does all the above, the general and the particular, and gets treatment with Ruqyas according to the Qur'an and the Sunnah, we trust that Allah will ease his suffering. [1]

1.28 Doing Recitations on Water Tanks

Question:

Some Raqis do recitation only once, then do Nafth into a number of water or oil containers Others do recitation unto the water tank in the house or on a lorry, and then give the water to their patients.

Is it valid to do such things, and how effective are they?

Answer:

Such things are not valid, and those Raqis are not to be encouraged to do them For a Ruqya to be beneficial in such cases, the amount should be as little as one or two containers, after each Ayah is recited, Nafth is to be done on one container then the other Thus, it seems not beneficial to recite unto a number of containers or tanks as mentioned Obviously, such Ruqyas are often meant to make money in a deceptive way, which is forbidden. [2]

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[1] عبدالله الجبرين: الكنز الثمين، ج اص 210, 211-

Al-Jibreen, Al-Kinz Aththmeen (The Precious Treasure), p. 210-211.

[2] فتوى للشيخ عبدالله الجبرين عليها توقيعه.

A Fatawa by Al-Jibreen, signed by him.

1.29 Using Any Ruqyas Provided They Are Void of Shirk

Question A:

Is it allowed to administer treatment with any type of Ruqya?

Answer A:

It is allowed to administer treatment with a Ruqya so long as it is void of Shirk, and vice versa. Qur'anic verses and the prayers proven to have been said by the Prophet ﷺ are examples of valid (non-Shirk) Ruqyas, whereas invoking names of Jinn or supposedly righteous people is an example of Shirk. Incomprehensible Ruqyas are to be avoided lest they should contain Shirk elements. According to the Prophet ﷺ, "Ruqyas are valid so long as they are void of Shirk." [1]

Question B:

Is it allowed to invoke Allah's Attributes for Treatment?

Answer B:

It is allowed to do so, for Allah sa1's, "(180) Allah's are the fairest names. Invoke Him by them." [2] In some of his Ruqyas, the Prophet ﷺ recited Allah's Attributes to invoke His blessings, as in these prayers: "O Allah, Lord of mankind, I pray You to remove the suffering. I pray You, as You are *the* Healer, and there is no healing but Yours, to bring about a healing that leaves behind no ailment." [3] May Allah's prayers and peace be upon Prophet Mohammad ﷺ, his kin and companions. [4]

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1 اخرجه مسلم رقم (2200)، كتاب السلام. Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2200.

2 سورة الاعراف ، الأية : 180. Al-A'raaf Sura, Ayah 180.

3 اخرجه البخاري رقم (5675)، كتاب المرضى ، ومسلم رقم(2191)، كتاب السلام.
Sahih Al-Bukhari, Kitab Al-Mardha (Book of the Ill), Hadith No. 5675 & Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2191.

4 مجلة البحوث الاسلامية عدد 27، ص 63، 64 ، الجنة الدائمة.
Permanent Ifta' Committee, Islamic Research Journal, Vol 27, pp 63-64.

1.30 Carrying Qur’anic Ayahs, Putting Them in Cars to Help Achieve Success

<u>Question A:</u>

What is the ruling on carrying in one’s pocket or car written Qur’anic verses, e.g. small copies of the Qur’an, as protection from envy, evil eyes or other forms of evil? Underlying this action is the belief that such verses are Allah’s holy Words, hence the belief in their protective power derives from true faith in Him.

<u>Question B:</u>

What is the ruling on carrying Hijabs (amulets) on which are written Qur’ anic verses for protection from envy and evil eyes, for achievement of success, or for curing some disease or magic?

<u>Question C:</u>

What is the ruling on hanging written Qur’anic verses around one’s neck by means of a gold chain or some other means for the purpose of protection from evil?

<u>Answers:</u>

Allah has sent down the Qur’an so that people can recite it as a form of worship, reflect on the meanings of its Ayahs and be aware of its teachings, which they are required to observe. The Qur’an is, thus, remembrance to which believers’ hearts soften and their skins shiver. It is also a cure for ignorance and going astray. It purifies souls from the evils of Shirk and sins. Allah has intended it as a guide and mercy to those who receive it with open hearts and ears and bear witness to it. In this regard Allah says:

“(57) O mankind! There hath come unto you an exhortation from your lord, a balm for that which is in the breasts, a guidance and a mercy for believers.” [1]

“(23) Allah hath (now) revealed the fairest of statements, a Scripture consistent, (wherein promises of reward are) paired with threats of those who fear their lord, so that their flesh and their hearts soften to Allah’s reminder. Such is Allah’s guidance, where with he guides whom He will. ..” [2]

“(37) Lo! Therein verily is a reminder for him who hath a [3j heart, or gives ear with full intelligence. [3]

The Qur’an is a miracle from Allah to testily to - Muhammad s prophethood and message as a mercy and a reminder to all mankind. These are examples of what Allah says about this:

(51) And they say: Why are not portents sent down upon him from his Lord? Say: Portents are with Allah only, and I am but a plain warner. (51) Is it not enough for them that We have sent down unto thee the Scripture which is read unto them? Lo! Herein verily is mercy, and a reminder for folk who believe.” [4] He also says, “(1)…These are verses of the Scripture that maketh plain,” [5] and says, “(1)… These are verses of the wise Scripture” [6]

The Qur’an is basically a source of teachings and laws It is also a magnificent miracle and strong evidence to support the Prophet ﷺ However, it is true that he used to treat himself with

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1 سورة يونس ، الآية : 57- Yunus Sura, Ayah 57.

2 سورة الزمر ، الآية : 23- Az-Zumar Sura, Ayah 23.

3 سورة ق ، الآية : 37- Qaaf Sura, Ayah 37.

4 سورة العنكبوت ، الآيتان : 50 ، 51- Al-Ankabut, Ayahs 50-51.

5 سورة يوسف ، الآية : 1- Yusuf Sura, Ayah 1.

6 سورة يونس ، الآية : 1- Yunus Sura, Ayah 1.

a Ruqya from the Qur'an; he would recite the Suras of Al-Ikhlaas, Al —Falaq and Annas. Also, he allowed the performance of Ruqyas provided they were non-Shirk, such as those using the Qur'an and other Islamic prayers. Not only did he approve of his companions' performance of Ruqyas, but also allowed taking wages in return. The following are some Hadiths of the Prophet's on Ruqyas:

Awf Ibn-Malik narrated," We used to do Ruqyas before Islam, so we went to the Prophet ﷺ and said to him, 'What do you think (of doing them)? He said to us, 'Let me check your Ruqyas. They are valid so long as they are void of Shirk."[1]

Abu-Saeed Al-Khudri narrated, A group of the Companions of**,** Allahs Prophet proceeded on a journey till they arrived near one of the Arab tribes and requested them to be the tribe s guests, but they refused The chief of the tribe was stung / bitten (by a scorpion / snake) and was given all sorts of treatment, but all in vain. Some of the tribesmen said, Will you go to that group camping nearby see if one of them has something useful? They went to them and said, "O the group! Our chief has been stung, and we have treated him with everything, but nothing benefited him Has anyone of you anything useful? One of the group replied, 'Yes, by Allah, I know how to treat with a Ruqya But, by Allah, we wanted you to receive us as your guests, but you refused I will not treat your patient till you fix for us something as wages' The tribesmen agreed to give the group a flock of sheep The man went with them and started doing Nafth (unto the bite / sting) and reciting Al-Fatiha till the patient was healed and started walking as if he had not been sick When the tribesmen paid the due wages, some of the group said, 'Distribute (the sheep).' The one who performed the Ruqya said, 'Do not do that till we see Allah's Prophet ﷺ. They went to him and told him

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[1] Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2200. اخرجه مسلم رقم (2200)، كتاب السلام.

about what had happened. On hearing it, he said, 'How do you know it (the Fatiha) is a Ruqya?' and added, 'You have done the right thing. Divide (the sheep) and assign a share for me.' "[1]

Aisha narrated, "Whenever Allah's Apostle went to bed, he used to do Nafth into his palms reciting Al-Ikhlaas, Al-Falaq and Annas, then pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do that for him."[2] She also narrated, "The Prophet ﷺ used to treat some of his wives by passing his right hand over the place of ailment saying 'O Allah, Lord of the mankind! I beg You to remove the suffering, and I beg You, for You are the Healer and there is no healing but Yours, to bring about a healing that will leave behind no ailment.' "[3]

Thus, on the one hand, the Prophet's Sunnah concerning legal Ruqyas is exemplified by the Hadiths mentioned above as well as others. On the other hand, in spite of being the one unto whom the Qur'an was sent down and being the most knowing of its teachings and status, the Prophet ﷺ was never reported to have worn any such thing as Qur'anic amulet or incantation, nor put it in his clothes or travel bags for purposes of protection from any kind of evil, or purposes of achieving gains, e.g., victory at war, comfortable journeys, etc. Never is he reported to have done that for anybody either.

Naturally, if wearing or keeping such things were valid, the Prophet ﷺ would have done and observed doing it and would

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1 اخرجه البخاري رقم (5749)، كتاب الطب ، و مسلم رقم (2201) كتاب السلام.

Sahih Al-Bukhari, Kitab Al-Mardha (Book of the Ill), Hadith No. 5749 & Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2101.

2 اخرجه البخاري رقم (5017)، كتاب فضائل القرآن.

Sahih Al-Bukhari, Kitab Fadha'il Al-Qur'an (Book of the Virtues of the Qur'an), Hadith No. 5017.

3 اخرجه البخاري رقم (5675)، كتاب المرضى ، ومسلم رقم (2191)، كتاب السلام.

Sahih Al-Bukhari, Kitab Al-Mardha (Book of the Ill), Hadith No. 5675 & Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2191.

have conveyed and explained it to the Ummah (Muslims), for Allah ordered him, “(67) O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou will not have conveyed His message.” [1] Had he done that or informed his companions of it, they would have followed his example and would have communicated it to others, and it would, subsequently, have reached us. It is taken for granted that the Prophet’s Companions are the most dedicated to following and communicating Shari’ah and the most observant of its teachings in word and in deed. Therefore, keeping a copy of the Qur’an in one’s pocket, car, baggage, furniture, safe, etc. for purposes of protection from evil or purposes of achieving gains is not allowed. Likewise, wearing Qur’anic amulets, for instance around the neck by means of chains of silver, gold or other materials, is not allowed, for it is a violation of the Prophet’s Sunnah as followed by his Companions, and it falls within a category of acts condemned by the Prophet ﷺ in the following Hadiths:

“If one wears an amulet, may Allah not help him fulfill his wish.” [2]

“Whoever wears an amulet has committed an act of Shirk.” [3]

“Verily, (illegal) Ruqyas, amulets, and love charms are acts of Shirk.” [4]

The above-mentioned Hadiths explicitly maintain that only legal/non-Shirk Ruqyas are allowed, whereas all amulets are not. This is consistent with the views of Ibn-Mas’ud, Abdullah Ibn-Abbas, some other Companions of the Prophet ﷺ as well as some

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1 سورة المائدة ، الآية : 67- Al-Ma’idah Sura, Ayah 67.

2 اخرجه احمد في المسند : (154/4)- Musnad Ahmad, No. 154/4.

3 اخرجه احمد في المسند : (154/4)- Musnad Ahmad, No. 154/4.

4 اخرجه ابو داؤد رقم (3883)، كتاب الطب ، واحمد في المسند(381/1)، وهو في صحيح الجامع رقم(1632)-
Sunnan Abu-Dawood, Kitab Attib (Book of Medicine), Hadith No. 3883.

Tabi'is, such as Ibn-Mas'ud's companions, one of whom is Ibraheem Ibn-Yazeed Al-Nakh'i.

However, some Ulama (scholars) argue that non-Shirk amulets, which have Qur'anic verses and Allah's Attributes, can be used for protection and other purposes. Their argument rests on the example of the Prophet's condemnation of all Ruqyas except the non-Shirk ones. Like non-Shirk Ruqyas, non-Shirk amulets can bypass that condemnation. It is argued that since Allah's Words, the Qur'an and His Attributes are non-Shirk, they can be used as amulets or other forms to carry, hang or keep for blessing's sake. This argument was attributed to a group of people, among whom was Abdullah Ibn-Amr Ibn-Al-Aas, but there is no evidence to relate that to him, particularly as Mohamed Ibn Is-haq, who is considered a fabricator, is one of the narrators.

Even if it were proven to have been Abdullah Ibn-Amr Ibn-Al-Aas's argument, it could not justify wearing amulets. Examination of its original context reveals that Qur'anic recitation was being taught to older boys by heart, while to younger ones by writing on slates. Obviously, the slates used to be hung around their necks so that they could read the writings several times till they learn them by heart, i.e., that was done for learning purposes, not for protection from some evil or envy. Thus, that particular act in that particular teaching-learning context is not relevant to amulets at all.

In his book *Fat-h Al-Mamajeed,* Sheikh Abdurrahman Ibn-Hassan advocates Ibn-Mas'ud's and his companion's position prohibiting amulets in general. In defence of this, Ibn-Hassan puts forward three reasons. Firstly, the prohibition statement is general, so it has no exceptions. Secondly, prohibition of Qur'anic amulets is a strong case for prohibiting minor ones, thus blocking a Shirk avenue. Thirdly, if worn, Qur'anic amulets

would likely be brought into undeservedly degrading situations, particularly in such places as toilets. [1]

1.31 Taking Ruqya Wages to Avoid Asking Others for Help

Question:

I work as a preacher and Imam (prayer leader) in a mosque where I have established a library, which has a good number of valuable Sunnah books. There, I also teach Hadith, Fiqh (Islamic jurisprudence), Tawheed (Oneness of Allah), and Tafseer (Meanings of the Qur' an). In addition, I treat with legal Ruqyas according to the Prophet's Sunnah, as he did unto his wives and his companions, and as Angel Jibreel — may His peace be upon him - did unto him. When doing Ruqyas, I never violate the Sunnah. The Ruqyas I often use are taken from Ibn-Taymiya's books, such as *Idhah Addalalah Fi Umoom Arrisalah,* and Ibn-Al-Qayyim's books, such as *Zad Al-Mi'ad.* As you know, Ruqya treatment is an established element of Sunnah.

I am not denying that I take wages for treating with Ruqyas. This is based — as you very well know - on the Hadith narrated by Abu-Saeed Al-Khudri [2] regarding the license to perform Ruqyas and charge fees in return. One reason why I accept fees is that I do not want to be dependent on others for a living, particularly that I am blind, have family responsibilities and do not have a regular job. Another reason is my awareness of its legality. Nonetheless, there are those who, out of ignorance, object to my taking such fees, yet, do not present evidence to support their objection.

I beg you to clarify this issue so that I can be enlightened with respect to my duties and to such unqualified, objections.

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[1] Fatawa of the Ifta' Permanent Committee, Vol. 1, pp. 197-210. فتاوى اللجنة الدائمة: ج ١ ص 197 - 210.

[2] Op. Cit. تقدم تخريجه ص 52.

Should you see that what I am doing is wrong, I trust you will convincingly make that clear to me, and I promise to abide by your verdict.

Answer:

If - as you have stated - you are treating with legal Ruqyas, if your Ruqyas are consistent with the Prophet's established Sunnah, and if you consult Ibn-Taymiya's and Ibn- Qayyim's writings - may Allah have mercy on their souls - as well as other writings by Ahlus-Sunnah-wal-Jama'ah, what you are doing is valid and should be appreciated As for Ruqya wages, you are allowed to take them as verified by the Hadith to which you have referred.

May Allah reward you for what you are doing in the line of preaching, guiding, teaching, leading prayers, establishing a library with valuable books written by Ahlus-Sunnah-wal Jama'a and serving your brethren. May He guide you to more good deeds and make you dependent on nobody but Him Allah - may He be praised - is near mankind, and He hears all prayers May His prayers be upon Prophet Muhammad ﷺ, his kin and his Companions. [1]

1.32 The Validity of Ruqyas

Question:

What is the Islamic position regarding Ruqyas9 I have heard about the Prophet's companion who treated a patient with a Ruqya, and he was given some sheep in return This was approved by the Prophet ﷺ, who said, "Assign a share for me

[1] مجلة البحوث الاسلامية عدد 27، ص 58 ، 57 ، اللجنة الدائمة .
Permanent Ifta' Committee, Islamic Research Journal, Issue 27, p. 57-58.

with You." [1] The Prophet ﷺ is also reported to have performed Ruqyas. He used to pass his hand over the painful spot and pray: 'Lord of Mankind**,** I beg You to remove the suffering" [2] I have also learnt that when describing the seventy thousand will enter Paradise without judgment, he said, "They are those who do not perform Ruqyas nor do they seek Ruqyas for themselves." [3] It is also said that Ruqyas are considered Shirk I beg to have that matter clarified so that I can be aware of the legality of Ruqyas.

Answer:

It is allowed to perform Ruqyas using Qur'amc verses and legal prayers as approved by the Prophet ﷺ in his saying, "Ruqyas are valid so long as they are void of Shirk," [4] as well as in other Hadiths. [5]

1.33 The Validity of a Scorpion Sting Ruqya Common Among Bedouins

Question

The following is a Ruqya commonly used by Bedouins for the treatment or scorpion stings (translator's note it begins with Al-Fatiha Sura, but the rest as in the Arabic original text is incomprehensible):

"Praise be to Allah, Lord of the Worlds, The Beneficent, the Merciful, Owner of the Day of Judgment Thee (alone) we worship, Thee alone we ask for help Show us the straight path,

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1 تقدم تخريجه ص 52- Op. Cit.

2 تقدم تخريجه ص 52- Op. Cit.

3 تقدم تخريجه ص 44- Op. Cit.

4 تقدم تخريجه ص 41- Op. Cit.

5 مجلة البحوث الاسلامية عدد 20، ص 176 ، اللجنة الدائمة - Permanent Ifta' Committee, Islamic Research Journal, Issue 20, p. 176.

The path of those whom Thou hast favored; Not (the path) of those who earn Thine anger nor of those who go astray.” [1] Salaf Jamal Eddin for snake bites, shala’ shala’at, gave such a loud scream that it split the latitude, God inspired it, and immediately sent the reading of Sulaiman Ibn-Dawood Al-Rifa’ i received sent awakened by Missalama’s God, its height reaches the throne, and down to earth shaking not to be eliminated by mud slides, rain, sun, moon, or who has witnessed that camels eat the ten, nor does a female is transported without a male and who disobeys his Lord is a disbeliever, I am invoking Allah unto you all harm with Allah’s strong incantations first by Allah second by Allah third by Allah fourth by Allah fifth by Allah sixth by Allah seventh by Allah eighth by Allah ninth by Allah Tenth by Allah and by Allah’s unending names, I am invoking of the Sunday pictures none but Allah the One, I am invoking of the Monday pictures and said of Allah good, I am invoking of the Tuesday pictures and the pictures of angels and prophets, I am invoking of the Wednesday pictures and Allah is good, I am invoking of the Thursday pictures and I seek refuge from Satan, I am invoking of the pictures of Friday and those of the listening angels, and I am invoking of the Saturday pictures and Allah is generous and consistent. Emerge from the brain into the bones and from the bones to the nerve ... - (translator’s note: the above is about a third of the Bedouin Ruqya, and it is entirely incomprehensible).

Answer:

Such a Ruqya cannot be valid since it contains unknown names as well as incomprehensible expressions. According to

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[1] Al-Fatiha Sura, Ayahs 2-7. سورة الفاتحة، الآيات : 2 - 7

the Hadith narrated by Ibn-Mas'ud, the Prophet ﷺ is reported to have said, "(Illegal) Ruqyas, amulets and Tawlahs (love charms) are forms of Shirk." [1] & [2]

1.34 Reciting unto Zamzam Water by a Specific Person for Healing Purposes

Question:

What is the validity of having particular persons recite on Zamzam water, to be given to someone for healing or other purposes?

Answer:

The prophet ﷺ is reported to have drunk Zamzam water, carried it and encouraged Muslims to drink it. He said, "Zamzam water is (good) for what one intends to achieve by drinking it." [3] As narrated by Ibn-Abbas, the Prophet ﷺ came to some Saqis (drinking-water providers) and asked for a drink of water, at which time Al-Abbas instructed Fadhl, "O Fadhl, go to your mother and get the Prophet ﷺ a (good) drink," but the Prophet ﷺ said to the Saqis, "Give me a drink of water." Al-Abbas said, "O Messenger of Allah, they put their hands in it." The Prophet ﷺ repeated, "Give me a drink." When given the water, he drank it, then went to the Zamzam well, where the Saqis were drawing water, with their hands dipped into it. He said to them, "Carry on. What your are doing is good work," and added, "If I did not

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1 تقدم تخريجه ص 53 ، وهو حديث صحيح. Op. Cit.

2 فتاوى اللجنة الدائمة ج ا ص 168-170 - Fatawa of the Ifta' Permanent Committee, Vol, 1, pp. 168-171

3 اخرجه احمد في المسند ()، وابن ماجه رقم ()، كتاب المناسک، وصححه السيوطي والالباني وهو في الارواء رقم(). Musnad Ahmad, 357/3, 372.

see that it would inconvenience you, I would come down and put the rope (on my shoulder and pull to draw water with you)."[1]

Also, as narrated by Ibn-Abbas, the Prophet ﷺ said, "Zamzam water is good for the drinker's intention. If you drink it seeking healing, Allah will give you healing. If you drink it to satisfy your hunger, Allah will satisfy your hunger. If you drink it to quench your thirst, Allah will quench your thirst. Jibreel dug it (the Zamzam well) for Isma'il (Ishmael) to drink from."[2]

As reported by Aisha, she used to carry water from Zamzam, and so did the Prophet ﷺ.[3] The qualities and blessings of Zamzam water are cited in a number of other Hadiths as well. For example, the Prophet ﷺ is reported to have said, "It (Zamzam water) is blessed water and good food."[4] Abu-Dawood's[5] version of this very Hadith says, "It is blessed water, good food and healing from ailment."[6]

Though some of the Hadiths on Zamzam water are questionable, they have judged by some Ulama as Sahih (sound), and they have been applied since the Companions' time.

Despite the Prophet's blessed status, his love and concern for people, and his visits to Zamzam before and after Hijrah, there is no evidence to suggest that the Prophet ﷺ did any

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1 اخرجه البخاري رقم (1635)، كتاب الحج - Sahih Al-Bukhari, Kitab Al-Hajj (Book of Pilgrimage), Hadith No. 1635

2 اخرجه الدارقطني (289/2)، رقم (238)، والحاكم في المستدرک (473/1)، وقوله وهي هزمة جبريل : اي ضربها برجله فنبع الماء، والهزمة الفقرة في الصدر، وهزمت البئر اذا حفرتها - Sunan Addar-Qutni, Hadith No. 289/2

3 اخرجه الترمذي رقم(963)، كتاب الحج ، وقال الترمذي : حسن غريب. -
Sunan Al-Tirmidhi, Kitab Al-Hajj (Book of Pilgrimage), Hadith NO. 963.

4 اخرجه مسلم رقم (2473)، كتاب فضائل الصحابة. -
Sahih Muslim, Kitab Fadha'il As-Sahabah (Book of the Virtues of the Prophet's Companions), Hadith No. 2473.

5 الطيالسي وليس صاحب السنن. Attayalisi.

6 اخرجه ابو داؤد الطيالسي في المسند ، ص 81 ، رقم (457)- Musnad Attayalisi, Hadith No. 457.

recitations on water from Zamzam for any of his companions to drink, or massage with, for the sake of healing or other purposes. He is not reported to have instructed any of his companions to do recitation on it; otherwise, they would have done that and communicated it to others. Thus, it can be concluded that if recitation on Zamzam water for the mentioned purposes were allowed, the Prophet ﷺ would have done it and communicated it to his Ummah as usual. However, since recitation is allowed in the case of ordinary water for healing purposes, Zamzam water, because of its blessed and healing qualities reported in the above-mentioned Hadiths, must be more deserving of such recitation. [1]

1.35 Treatment of Psychological Depression:

Question:

I am a twenty-year-old committed Muslim woman. I have been married for about eighteen months. Six months ago, I gave birth to a child, and, by Allah's Grace, the birth was normal. A week later, I suffered from severe depression, which I had never had before. As a result, I have lost interest in everything, including the baby. I have gone to a psychiatrist for treatment, but without recovering my original psychological state. Now, I am tired of such a long period of treatment.

I pray that, by Allah's Grace, you can suggest a Ruqya treatment for such depression or any other effective treatment so that I can become normal again and look after my husband, child and house. What about Zamzam water? I have heard a Hadith

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[1] فتاوى العلاج بالقرآن والسنة- الرقي وما يتعلق بها للشيخ ابن باز ، ابن عثيمين ، الجنة الدائمة ، ص 17-19.
Ifta' Permanent Committee, Fatawas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, pp. 17-19.

about it, “Zamzam water is good for what it is intended.” [1] Will you please explain this Hadith? Does it apply to my case or only to physical ailment? If it can, by Allah’s permission, be beneficial to my treatment, how can I get it?

Answer:

You have to put your trust in Allah, ask Him for help, and never lose faith in His blessings and mercy. He - may all praise be to Him - has never created a disease without a matching cure for it. You have also to take appropriate measures, such as visiting specialists in cases like yours. For Ruqya treatment, you can recite unto yourself the Suras of Al-Ikhlaas, Al-Falaq and Annas three times, and do Nafth into your palms after each recitation, then pass them over your face and the parts of your body you can reach. You can do that as many times as possible day and night and when you go to bed. You can recite also Al-Fatihah unto yourself any time, day or night. One of the best Ruqyas one can use for protection from evil is Al-Kursi Ayah; you can recite it when go to bed.

You can invoke Allah’s help by saying these Karb (crisis distress) prayers, “There is no God but Allah, the exalted, the gentle; there is no God but Allah, Lord of the noble Throne; there is no God but Allah, Lord of the heavens, Lord of the earth, Lord of the precious Throne.” [2] You can also use the prayers said by the Prophet ﷺ when performing Ruqyas, “O Allah, Lord of mankind, I beg you to remove the suffering. I beg You, as You are the Healer, and there is no healing but Yours, to bring about

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1 تقدم تخريجه ص 61. Op. Cit.

2 اخرجه البخاري رقم (6345 ، 6346)، كتاب الدعوات، ومسلم رقم(2730) كتاب الذكر و الدعاء .

Sahih Al-Bukhari, Kitab Adda’awat (Book of Supplications), Hadith No. 6345, 6345 & Sahih Muslim, Kitab Adhikr Wad-Dua’ (Book of Remembrance and Supplication), Hadith No. 2730.

healing that leaves behind no ailment." [1] There are other valid Ruqyas and prayers as those mentioned in *Dawaween Al-Hadith, Riyadh Assaliheen and Kitab Al-Athkar*.

Concerning Zamzam water, the Hadith you mentioned seems general and belongs to the Hassan (good) category, but there is a stronger Hadith that says, "It is blessed water, is good food and is healing from ailment." [2] To get some Zamzam water for yourself, you can request pilgrims from your own country to bring you some on their return journey from Makkah. [3]

1.36 Putting Written Qur'anic Verses into Water to Be Drunk

<u>Question:</u>

A sick man asks for a Ruqya treatment. The Raqi writes some Qur'anic verses. He gives the writing to the patient and tells him to soak it in water, and then drink the water. is this valid?

<u>Answer:</u>

The Permanent Committee for Scientific Research and Ifta has already answered a similar question. This is the answer: The treatment by writing Qur'anic verses on a piece of paper or a container, washing it with water, then drinking the water is valid. This is based on the general Qur'anic statement, "(82) And We

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1 تقدم تخريجه ص 52- Op. Cit.

2 تقدم تخريجه ص 62- Op. Cit.

3 فتاوى العلاج بالقرآن والسنة- الرقي وما يتعلق بها للشيخ ابن باز ، ابن عثيمين ، الجنة الدائمة ، ص 27–25-
Ifta' Permanent Committee, Fatawas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, pp. 25-27.

reveal of the Qur'an that which is a healing and a mercy for believers." [1]

The Qur'an is a healing for psychological and physical diseases. In Ibn-Majah's Sunan and Al-Hakim's *Al-Mustadrak*, Ibn-Mas'ud narrated that the Prophet ﷺ said, "Use the two cures: honey and the Qur'an." [2] According to Ibn-Majah, Au narrated that the Prophet ﷺ said, "The best cure is the Qur'an."[3]

According to Ibn-Assinni[4], Ibn-Abbas said, If delivery is too difficult, take a clean pan and write on it (from within) these verses: "(35) On the day when they see that which they are promised (it will seem to them) as though they had tarried but an hour of daylight" [5]; "(46) On the day when they behold it, it will be as if they had but tarried for an evening or the morn thereof'[6]; "(111) In their history verily there is a lesson for men of understanding." [7] Then, wash the pan with water. Some of the wash wash water is to be given to the woman in labour to drink, and some to be sprinkled on her abdomen and face.

As mentioned in Ibn-Al-Qayyim's *Zad-Al-Ma'ad*, Vol.3, p.381, Al-Khallal reported that Abdullah Ibn-Ahmad said, "I saw my father - if he got a case of difficult delivery - write on a white bowl or something clean these prayers and Qur'anic verses as related by Ibn-Abbas, 'There is no God but Allah, the Gracious, the Generous; may Allah, Lord of the Glorious Throne, be

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1 سورة الاسراء ، الآية : 82- Al-Israa' Sura 82.

2 اخرجه ابن ماجه رقم (3452)، كتاب الطب، والحاكم في المستدرك (3/403 - 200)-
Sunan Ibn-Majah, Kitab Attib (Book of Medicine), Hadith No. 3452.

3 اخرجه ابن ماجه رقم (3501)، كتاب الطب- Sunaj Ibn-Majah, Kitab Attib (Book of Medicine), Hadith No. 3501.

4 اخرجه ابن السني في اليوم و الليلة رقم (619)- Ibn-Assiny's Al-Yawm Wal-Laylah, Hadith No. 619.

5 سورة الاحقاف ، الآية : 35- Al-Ahqaaf Sura, Ayah 35.

6 سورة النازعات ، الآية ؛ 46- An-Nazi'at Sura, Ayah 46.

7 سورة يوسف ، الآية : 111- Yusuf Sura, Ayah 111.

exalted!' '(35) On the day when they see that which they are promised (it will seem to them) as though they had tarried but an hour of daylight'[1]; '(46) On the day when they behold it, it will be as if they had but tarried for an evening or the morn thereof.'[2]" Al-Khallal also reported that Abu-Bakr Al-Marwathi said, "Abu-Abdillah was approached by some man who said: O Abu-Abdillah, will you write (a Ruqya) for a woman who has been in difficult labour for the last two days? Abu-Abdillah replied: Let him bring a big bowl and some saffron. I have seen him write for more than one person."

According to Ibn-Al-Qayyim, a group of Salaf recommend the drinking of the wash water of soaked written Qur'anic verses; similarly, Mujahid saw it valid to write Qur'anic verses, wash the writing with water, and have patients drink it; and Abu-Qulabah made a similar recommendation. [3]

1.37 Seeking Treatment by Soothsayers

Question:

On Id-Al-Fitr of 1403H. I got married to an uneducated orphan. Later, in the same year, at the beginning of the month of Thil-Hijjah, she fell ill with a psychological disease. She started to show symptoms of weeping and crying, which sometimes turned into screams and wailing. Her father took her to his house, where he brought a soothsayer to treat her. The treatment involved using rotten smoke and confining my wife in a dark room for the whole month of Al-Muharram. This type of treatment is called Al-Hajbah (confinement). All this was done

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1 سورة الاحقاف ، الآية : 35. Al-Ahqaaf Sura, Ayah 35.

2 سورة النازعات ، الآية ؛ 46. An-Nazi'at Sura, Ayah 46.

3 مجلة البحوث الاسلامية عدد 27 ، ص 51 - 52 والفتوى للجنة الدائمة. Ifta' Permanent Committee, Islamic Research Journal, Vol. 27, pp. 51-52.

without my permission. Anyway, she was cured and stayed on in her father's house during the months of Safar and Rabi' Al-Awwal. When she came back to my house, she relapsed. Now with me, she is being treated by a qualified psychiatrist, who uses the Qur'an and the Prophet's established prayers in addition to other remedies. Unfortunately, her family are not satisfied with the treatment she is getting, so they want her to be treated by a soothsayer. They even prevented me from reciting the Qur'an unto her if she had a fit because the soothsayer told them I was responsible for complicating her problem since I recited unto her Al-Falaq and Annas Suras and Al-Kursi Ayah. What do I have to do if her father takes her again to a soothsayer for treatment? Please, help me by giving me an answer as quickly as possible.

<u>Answer:</u>

You have done the right thing by using Qur'anic recitations and the Prophet's established prayers. It is imperative that no treatment be done in the absence of a Mahram. Also, a non-Mahram Raqi must not be in a position to see or touch her body. It will be safer if you, or a Mahram could administer the treatment. You could also take her to a hospital for treatment by specialists in psychological diseases.

Seeking treatment from soothsayers is prohibited, for the Prophet ﷺ says, "If one consults a soothsayer, his prayers will not be accepted for forty nights." [1] He also said, "If one consults a soothsayer and believes him, he has disbelieved in what has been sent down to Muhammad." [2]

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[1] اخرجه مسلم رقم (2230)، كتاب السلام. Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2230.

[2] اخرجه الترمذي رقم (135)، كتاب الطهارة، وابن ماجه رقم (239) كتاب الطهارة، واحمد في المسند (408/2 ، 476) Sunan Al-Tirmidhi, Kitab Attaharah (Book of Purification), Hadith No. 135.

May Allah guide us all to adhere to what is right, and to avoid what is wrong, and may His prayers be upon Prophet Mohammad ﷺ, his kin and his companions. [1]

1.38 Putting Written Ayahs Under Pillows Or Doors

Question:

Is it allowed to write Qur'anic verses, then drink their wash water or keep the writing under one's pillow, threshold, etc.?

Answer:

It is allowed to recite Qur'anic verses unto water for patients to drink. This is supported by the Hadiths in the Book of Medicine in Sunan Abi-Dawood.

As for hanging amulets, it is not allowed. Bear in mind that there are two types of amulets: Qur'anic, and non-Qur'anic. Regarding the Qur'anic amulets, there are two verdicts, one banning them, the other allowing them. The banning verdict is advocated by Ibn-Mas'ud, obviously by Huthaifah, Uqbah Ibn-' Amir, and Ibn-'Akeem, and by a number of Tabi'is including Ibn-Mas'ud's companions. According to Imam Ahmad, Abu-Dawood and others, Ibn-Mas'ud narrated, "I heard the Messenger of Allah say, 'Ruqyas (illegal ones), amulets and Tawlahs are types of Shirk."[2] In *Fat-h Al-Majeed*, Abdurrahman Ibn-Hassan Al-Sheikh supports the banning verdict by arguing that: (a) being a general statement, the ban cannot have exceptions; (b) banning all amulets prevents the danger of committing Shirk acts; and (c) if one hangs Qur'anic

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1 مجلة البحوث الاسلامية عدد رقم 26 ص 118 ، 119 ، والفتوى للجنة الدائمة.
Ifta' Permanent Committee, Islamic Research Journal, Issue 26, pp. 118-119.

2 تقدم تخريجه ص 53 وهو حديث صحيح
Op. Cit.

amulets, the holiness of verses will likely be violated, for they may be carried into lavatories, for instance.

The verdict that allows the carrying of Qur'anic amulets is attributed to Abdullah Ibn-Amr Ibn-Al-Aas, and it was implied from the Hadith reported by Aisha. This was reiterated by Abu-Ja'far Al-Baqir and Ahmad; the amulets banned in the Hadith are interpreted as the Shirk ones. Therefore, the amulets that do not use Qur'anic verses or Allah's Attributes belong to the Shirk type as stated in the above-mentioned Hadith.

May Allah's prayers be on Prophet Mohamed ﷺ, his kin and his companions. [1]

1.39 Reciting A1-Ikhlaas, A1-Falaq and Annas Suras for Treatment

Question:

Is reciting A1-Ikhlaas, Al-Falaq and Annas Suras for healing purposes Haläl (allowed) or Haram (forbidden)? Did Allah's Messenger or any of the good Salaf do that? Please, let us know.

Answer:

Reciting the Suras of Al-Ikhlaas, Al-Falaq, Annas and Al-Fatiha or any other Suras unto patients is a valid Ruqya which Allah's Messenger legalised by his own action and by approving of his companions.

As mentioned by Al-Bukhari and Muslim, on the authority of Mu'ammar, Al-Zuhri and Urwa, Aisha narrated, "The Prophet ﷺ, in the illness leading to his death, used to do Nafth unto himself reciting Al-Ikhlaas, Al-Falaq and Annas Suras. When his illness got worse, I did that for him, but using his own

[1] Fatawa of the Ifta' Permanent Committee, vol. 1, pp. 205-206 فتاوى اللجنة الدائمة ج ا ص 205 ، 206

hands for the sake of their blessing.” Mu’ ammar asked AI-Zuhri, “How did he (the Prophet ﷺ) do Nafth?” Al-Zuhri replied, “He used to blow out into his own palms, then pass them over his face.” [1]

Also, according to Al-Bukhari, Abu-Saeed Al- Khudri narrated, “Some of the Prophet’s Companions came across one of the Arab tribes, but the tribe did not entertain them. While they were in that state, the tribe’s chief was stung. The tribesmen said to them, ‘Have you got any medicine or is there a Raqi amongst you?’ The Companions said, ‘Since you have refused to entertain us, we will not treat your chief unless you pay us for it.’ So, the tribesmen agreed to pay a flock of sheep. One of the Companions started reciting Al-Fatihah and gathering his saliva and spitting it on the sting. The patient was cured and his people brought the sheep, but the companions said, ‘-We will not take the sheep until we ask the Prophet ﷺ if it is allowed.’ When they asked him, he smiled and said, ‘How did you know Al-Fatiha is a Ruqya? Take the sheep and assign a share for me.’ [2]

The former Hadith proves how the Prophet ﷺ recited those Suras unto himself in his illness, and the latter Hadith shows his approval of his Companions’ use of Al-Fatihah as a Ruqya. [3]

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1 اخرجه البخاري رقم (5735)كتاب الطب، ومسلم رقم (2192)(50 ، 51) كتاب السلام.
Sahih Al-Bukhari, Kitab Attib (Book of Medicine), hadith No. 5735 & Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2192.

2 تقدم تخريجت ص 52.
Op. Cit.

3 مجلة البحوث الاسلامية عدد رقم 27 ص 52 ، 53 ، والفتوى للجنة الدائمة.
Ifta’ Permanent Committee, Islamic Research Journal, Issue 27, pp. 53-52.

1.40 Treatment of Possession by Burning

Question:

There is a Muslim woman suffering from epilepsy. She is possessed by a female Jinni. The Jinni does not respond to beating, nor does she want to leave the woman's body.

Is it allowed in such a case to burn the Jinni with fire to make her leave the woman?

Answer:

It is absolutely forbidden to burn her with fire, for it is only Allah who has the authority to punish with fire. [1]

1.41 Seeking Treatment from a Sayyid (Master), While Believing in Allah as the Healer

Question:

In acute cases of illness for which there is no available treatment, is it allowed to seek treatment from a Sayyid (master), who has, by Allah's permission, cured a lot of patients from similar illnesses, even we believe that Allah is the only healer? Some people object to this, but we believe that the Sayyid is a means as the doctor is. What is your view on that?

Answer:

Patients can seek treatment with allowed medications and valid Ruqyas and prayers. It is forbidden to go to soothsayers or

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[1] فتاوى العلاج بالقرآن والسنة – الرقى وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة ص 72 ، والفتوى للجنة الدائمة.
Ifta' Permanent Committee, Fatawas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Isses, by Ibn-Baz and Ibn-Uthaimeen, p. 72.

sorcerers, who claim knowledge of the unseen and perform Shirk Ruqyas and talisman, no matter what titles soothsayers are given. [1]

1.42 Going to Church for Treating Insanity

<u>Question:</u>

It is claimed that treatment of insanity is to be sought at church, particularly, at the Mary Jirjis Church, or from sorcerers and charlatans commonly practising in villages. That type of treatment is claimed to have sometimes worked.

Is it lawful to do that? Mind you, a patient in a fit of madness may die if he is not immediately treated.

<u>Answer:</u>

Going to church, to sorcerers or to charlatans for insanity treatment is forbidden.

The allowed treatment is by non-Shirk Ruqyas, i.e. by Qur'anic recitations, such as the Suras of Al-Fatiha, Al-Ikhlaas, Al-Falaq and Annas and Al-Kursi Ayah, and the prophet's established prayers. [2]

1.43 That Jibreel Descends When Treating Some Jinn-Possessed Cases Is Unfounded

<u>Question:</u>

Some people in our area treat Jin-possessed cases by Qur'anic recitations. They have claimed that when they were treating one such case, Jibreel came down from the sky and

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[1] فتاوى العلاج بالقرآن والسنة – الرقى وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة ص 30 ، والفتوى للجنة الدائمة.
Ifta' Permanent Committee, Fatawas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, p. 30.

[2] مجلة البحوث الاسلامية عدد رقم 27 ص 80 ، والفتوى للجنة الدائمة.
Ifta' Permanent Committee, Islamic Research Journal, Issue 27, p. 80.

helped them to drive the Jinni out of the patient. This claim has created dissension and confusion among people.

Will you please give us a clear and simple explanation to this issue? Has Jibreel come down to help anybody or for any other purpose since the death of Allah's Messenger?

<u>Answer:</u>

It is legitimate to treat Jin-possessed patients with Qur'anic recitations (be they verses from one Sura, a whole Sura or Suras), for using the Qur'an for Ruqyas is a legally established Islamic practice.

Regarding Jibreel's descending, this is a totally unfounded claim. [1]

1.44 A Commonly Used Scorpion Sting Ruqya

<u>Question:</u>

A Ruqya in circulation is said to treat scorpion stings, and it has worked. Here it is:

"O Allah, this is the scorpion incantation, and the animal passed by the Jews and the Christians, and said 'What caused you to cry, O, Allah's Messenger?' He said, 'An animal from the dwellers of the Hell Fire, as sharp as a saw, as solid as a dinar.' Jibreel came down unto her blood, Jibreel came down; unto her poison. He, O Allah, gasped three times. He said, 'Remain you in Allah's Might, and He recorded you in a Protected Slate."

What is the legality of this Ruqya?

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[1] مجلة البحوث الاسلامية عدد رقم 27 ص 52 ، 53 ، والفتوى للجنة الدائمة.
Ifta' Permanent Committee, Islamic Research Journal, Issue 27, pp. 52-53.

Answer:

The above-mentioned Ruqya is not valid and must not be used. In fact, it must be abandoned, and people must be cautioned against it.

Valid Ruqyas are those which use the Qur'an and the established prayers mentioned in sound Hadiths, such as that done by Abu-Saeed Al-khudri on a disbeliever with Al-Fatihah.[1]

Allah is the One Who grants success. May His prayers be upon Prophet Muhammad ﷺ, his kin and his Companions? [2]

1.45 Putting Up a Copy of the Qur'an if Afraid of Devils

Question:

I am a blind man. Every night some Jinn come to my house. I am scared of them, but now I use a copy of the Qur'an to keep them away; if I put it up in their faces, they leave me. However, some people told me that I should not do that.

Will you please tell me what I must do?

Answer:

You have to keep remembrance of Allah when you go to bed, recite Al-Kursi Ayah, AI-Ikhlaas, Al-Falaq and Annas Suras, and seek refuge in Allah three times morning and evening by saying these prayers: "In the name of Allah, with whose name no harm can be done on earth or in the heavens, and He is the All-Hearing and the All-Knowing." By so doing, you will - by Allah's permission - be safe from the Jinn as well as from others. You do not need to use a copy of the Qur'an the way you did, for

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[1] تقدم تخريجه ص 53 Op. Cit.

[2] مجلة البحوث الاسلامية عدد رقم 27 ص 63 ، والفتوى للجنة الدائمة.
Ifta' Permanent Committee, Islamic Research Journal, Issue 27, p. 62.

it puts Allah’s book in a degrading situation on the one hand, and pleases the devils on the other.

We pray that Allah will give you healing, and protect us all from devils. [1]

1.46 Ruqyas Using the Qur’an and Established Prayers

Question:

What is the legality of Ruqyas with the Qur’an and the Prophet’s established prayers?

Answer:

It is allowed to perform Ruqyas with the Qur’an and the Prophet’s established prayers for purposes of protection and healing from diseases. For example, as a Ruqya, one can recite from the Qur’an: Al-Kursi Ayah and A-Ikhlaas, Al-Falaq, Annas1 and Al-Fatihah Suras. Of the Prophet’s prayers, one can say; “O Allah, Lord of mankind, I beg you to remove the suffering. I beg You, as You are the Healer, and there is no healing but Yours, to bring about a healing that leaves behind no ailment.” One can also say, “I seek refuge in Allah’s perfect words from the evil of all what He has created, from all devils and insects and from all envious eyes.” [2] There are several other established prayers that one can say. [3]

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[1] مجلة البحوث الاسلامية عدد رقم 26 ص 122 - 123 ، والفتوى للجنة الدائمة.

Ifta’ Permanent Committee, Islamic Research Journal, Issue 26, p. 122-123.

[2] تقدم ذكر ادلة ذلک وتخريجها فراجعها ان شئت.

Evidence have been mentioned.

[3] مجلة البحوث الاسلامية عدد رقم 26 ص 122 ، والفتوى للجنة الدائمة.

Ifta’ Permanent Committee, Islamic Research Journal, Issue 26, p. 122.

1.47 How Satan Approaches Man

Question:

How does Satan tempt man?

Answer:

Satan approaches people in a variety of ways. Sexual temptation is one way. Satan, for example, urges men to meet secretly with non-Mahram women, to mix with them, to look lustfully at them, listen to them singing, etc. This goes on till man commits adultery.

Another way is by tempting people to eat forbidden foods, drinking alcohol, taking narcotics, etc.

Satan approaches man by appealing to his instinctive love of ownership and wealth. He tempts people to increase their earnings by hook or crook; it does not matter even if this is done by Haram (unlawful) means, such as usury, theft, embezzlement, cheating, etc.

Satan appeals also to man's instinctive love of power. He tempts people to be authoritarian, arrogant, disdainful and contemptuous, unjust, etc. [1]

1.48 The Legality of Ruqyas and Amulets

Question:

What is the legality of Ruqyas and Amulets?

Answer:

Ruqyas are legitimate so long as they use the Qur'an, Allah's Attributes, the Prophet's established prayers and other

[1] مجلة البحوث الاسلامية عدد رقم 20 ص 182 ، 183 ، والفتوى للجنة الدائمة.
Ifta' Permanent Committee, Islamic Research Journal, Issue 20, pp. 182-183.

similar prayers in the belief that they are only a means and that only Allah, the Exalted, is the source of all harm, all benefit and all healing. The Prophet ﷺ himself performed Ruqyas unto others and received them as well. He says, “Ruqyas are valid so long as they are void of Shirk.”[1] Therefore, if they violate this requirement, they are forbidden.

As for amulets, according to relevant Hadiths, they are not allowed even if they are from the Qur’an. [2]

1.49 Doing Qur’anic Recitations on a Patient for Allah’s Sake

Question:

Is it allowed to do Qur’anic recitations unto a patient free of charge for Allah’s sake?

Answer:

Treating patients with Qur’anic Ruqyas is not only allowed, but also recommended, for the Prophet ﷺ say’s, “If one can benefit one’s brethren/sisters, one should do so.” [3] He and his Companions performed Ruqyas. Though allowed, wages would rather not be taken, in which case the Raqi seeks Allah’s reward instead.

However, it is not valid of the Raqi to intend the reward to go to the patient; there is no evidence in Islam to suggest this. In this regard, the Prophet ﷺ says, “If one introduces something alien into Islam, it must be rejected outright.” [4] & [5]

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1 تقدم تخريجه ص 51 وهو في صحيح مسلم. Sahih Muslim, Op. Cit.

2 فتاوى اللجنة الدائمة ج ا ص 207. Fatawa of the Ifta’ Permanent Committee, Vol. 1, p. 207.

3 تقدم تخريجه ص 44 وهو في صحيح مسلم . Sahih Muslim, Op. Cit.

4 اخرجه البخاري رقم (2697)، كتاب الصلح ، ومسلم رقم (1718)، كتاب الاقضية.
Sahih Al-Bukhari, Kitab Assulh (Book of Reconciliation), Hadith No. 2697 & Sahih Muslim, Kitab Al-Aqdhiyah (Book of Court Cases), Hadith No. 1718.

5 مجلة البحوث الاسلامية عدد رقم 27 ص 58 ، والفتوى للجنة الدائمة.
Ifta’ Permanent Committee, Islamic Research Journal, Issue 27, pp. 58.

1.50 The Legality of Beating and Strangling During Ruqyas:

Question:

Is the Raqi, using the Qur’an, allowed to beat, strangle or speak to the possessor Jinni?

Answer:

Things of this sort were done by some Ulama in the past, such as Ibn-Taymiyah, who would address the Jinni, strangle and beat it till it is driven out. However, too1 much of these things, as practised by some Raqis, has no basis. [1]

1.51 Treating Patients Suffering from Forgetfulness

Question:

My mother had an operation whereby her gall bladder was removed. Since the operation, she has been suffering from forgetfulness. Is there some legal Ruqya treatment for her illness?

Answer:

This is in response to your request (registration No. 2612, date: 4 / 7 / 1407 H. at the Administration of Scientific Research and Ifta), regarding your mother’s illness.

What happened to your mother was destined by Allah. In such a case, the Muslim is to exercise patience and seek reward from Allah, who says, “(155) ... give glad tidings to the steadfast, (156) Who say, when a misfortune striketh them: Lo! we are Allah’s and Lo! unto Him we are returning. (157) Such are

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[1] فتاوى العلاج بالقرآن والسنة – الرقى وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة ص 69 ، والفتوى للشيخ ابن باز.
Ifta’ Permanent Committee, Fatawas on Treatment Using the Qur’an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, p. 69.

they on whom are blessings from their Lord, and mercy. Such are the rightly guided." [1] Allah says also, "(11) No calamity befalleth save by Allah's leave. And whosoever believeth in Allah, He guideth his heart. And Allah is Knower of all things."[2]

The Prophet ﷺ says, "The greater the suffering, the greater the reward. If Allah loves some people, He tests them by affliction; those who are contented (with their lot) get the reward of contentment, and those who are discontented, get nothing but discontentment." [3]

We recommend that you recite unto your mother AlFatihah, Al-Kursi Ayah, Al-Ikhlaas, Al-Falaq, Annas and other Suras of the Glorious Qur'an. Repeat the recitations morning and evening, for Allah has made the Qur'an a healing from all evil, as He says, " (44) Say: It [the Qur'an] is for those who believe [in it] a guidance and a healing." [4]

It is also recommended to say the Prophet's established prayers:

"O Allah! Lord of mankind! I beg You to remove the suffering. I beg You, as You are the Healer, and there is no healing but Yours, to bring about a healing that leaves behind no ailment."

"In the name of Allah I am doing this Ruqya unto you to get rid' of what is harming you and of the evil of spirits and envious eyes. May Allah cure you! In the name of Allah I am doing this Ruqya unto you." [5]

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1 سورة البقرة ، الآيات : 155 ، 157- Al-Baqara Sura, Ayahs 155-157.

2 سورة التغابن ، الاية : 11- At-Taghabun Sura, Ayah 11.

3 اخرجه الترمذي رقم (2896)، كتاب الزهد ، وقال : حسن غريب، وابن ماجه رقم (4031)، كتاب الفتن ، وحسنه الالباني وهو في صحيح الجامع رقم (2110)-
Sunaj Al-Tirmidhi, Kitab Azzuhd (Book of Asceticism), Hadith No. 2896.

4 سورة فصلت ، الآية : 44- Fussilat Sura, Ayah 44.

5 تقدم تخريجه ص 29 Op. Cit.

Repeat these prayers three times every day, and you can say any other prayers you like. However, it is recommended to say the Prophet's prayers.

You should take her to specialists, particularly those who performed the operation on her so that they may find a remedy for her illness.

May Allah guide all to what pleases Him and to cure your mother's illness, and may He grant all a healthy life. He is all hearing, and it is He Who answers prayers. [1]

1.52 Writing Ruqyas for People Under the Effect of Magic and Disease

Question:

Here in the Sudan there are some so-called Sheikhs who write Mahayas (incantations) for patients suffering from some illness, magic or other mythical matters.

What is the legality of dealing with those Sheikhs, and what is the legality of their activities?

Answer:

Ruqya treatment for patients under the effect of magic or other diseases is valid so long as. it uses the Qur'an or legally established prayers; the Prophet ﷺ used to treat his companions with Ruqyas, such as:

"O our Lord, Allah, in the heaven, holy be Your name. Your command reigns supreme in the heaven and the earth. As Your mercy is in the heaven, make Your mercy in the earth; send

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[1] مجموعة فتاوى و مقالات منتوعة للشيخ ابن باز ، ص 389 ج4 .

Ibn-Baz, Collection of Fatwas and Articles, Vol. 4, p. 389..

down some of Your mercy and some of Your remedy on this pain so that it can heal up." [1]

"In the name of Allah I am doing this Ruqya unto you to get rid of what is harming you and of the evil of spirits and envious eyes. May Allah cure you! In the name of Allah I am doing this Ruqya unto you." [2]

Putting one's hand on the painful spot, one can pray, "I seek refuge in Allah and His Dignity from the evil of what I find and I fear." [3]

Of course, there are many other Hadiths on this issue.

Regarding writing Qur'anic verses and prayers for hanging, there is no agreement among the Ulama (Muslim scholars); some allow it, while others ban it. Banning is the likely verdict, for the practice of writing and hanging Qur' anic verses and prayers was not reported about the Prophet . What was reported was doing recitations unto patients. The hanging of Qur'anic verses and prayers around patients' necks, hands, or putting them under their pillows, etc. is classified as forbidden, as there is no evidence to support them.

If one invents unjustified causes for one thing, this invention is considered Shirk, for it attempts to affirm some cause that is not created by Allah.

Irrespective of what those Sheikhs are - we do not know whether they are magicians who write bad or forbidden things - all bad or forbidden things must be banned on the basis of what

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[1] اخرجه ابو داود رقم (3892)، كتاب الطب Sunan Abu-Dawood, Kitab Attib (Book of Medicine), Hadith No.3892.

[2] اخرجه ابو داود رقم (2186)، كتاب السلام Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2186.

[3] اخرجه ابو داود رقم (2202)، كتاب السلام Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2202.

the Ulama have affirmed; “Ruqyas are valid provided that they are comprehensible and void of Shirk.” [1]

1.53 Treating Rabt (Sexual Impotence Due to Bewitchment)

Of all types of bewitchment, this is the severest, the most painful and the most torturous - may Allah protect us from it. Regarding its treatment, this is what Sheikh Abdulaziz Ibn-Baz has said:

Grind seven green leaves of the Sidr/ nabk tree. Put the ground leaves in a clean bowl, and then add an amount of water enough to wash the bowl with. On the bowl of water and ground leaves recite: Al-Kursi Ayah, Al-Kafiroon, Al-Ikhlaas, Al-Falaq and Annas.

Also recite the Ayahs on magic in Al-’Araf, Yunus and Ta-ha Suras:

“(117) And We inspired Moses (saying): Throw thy staff! And Jo! it swallowed up their lying show. (118) Thus was the Truth vindicated and that which they were doing was made vain. (119) Thus were they there defeated and brought low. (120) And the wizards fell down prostrate, (121) Crying: We believe in the Lord of the Worlds, (122) The Lord of Moses and Aaron.” [2]

“(79) And Pharaoh said: Bring every cunning wizard unto me. (80) And when the wizards came, Moses said unto them: Cast your cast! (81) And when they had cast, Moses said: That which ye have brought is magic. Lo! Allah will make it vain. Lo! Allah upholdeth not the work of mischief-makers. (82) And

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[1] فتاوى العلاج بالقرآن و السنة- الرقى وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة، ص 11 ، 12، والفتوى للشيخ محمد بن عثيمين.
Ifta’ Permanent Committee, Fatwas on Treatment Using the Qur’an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, pp.11-12.

[2] سورة الاعراف، الآيات: 117،122-
Al-A’Raaf Sura, Ayahs No. 117-122

Allah will vindicate the Truth by His words, however much the guilty be averse." [1]

"(65) They said: 0 Moses! Either throw first, or let us be the first to throw? (66) He said: Nay, do ye throw! Then Lo! Their cords and their staves, by their magic, appeared to him as though they ran. (67) And Moses conceived a fear in his mind (68) We said: Fear not! Lo! thou art the higher. (69) Throw that which is in thy right hand! It will eat up that which they have made. Lo! that which they have made but a wizard's artifice, and a wizard shall not be successful to whatever point (of skill) he may attain." [2]

After having done the recitation on the bowl's content, the patient is to drink some of the water and wash his body with the rest. This will get rid of the impediment by Allah's permission. If the need arises, this can be repeated till the healing occurs. [3]

1.54 Employment of the Jinn & Confining Patients

Question:

This is a question sent by Humud Jabir Al-Mubarak from Riyadh:

Sometimes, if a person falls ill with Sara' (epilepsy/madness), his family take him to those who employ the Jinn and who perform strange activities. For example, they put the patient in solitary confinement for a period of time, after which they say that he is possessed, under the effect of magic or something in that line of diagnosis. After treatment and after the patient is healed, wages are paid to those who administered the treatment.

What is the legality of all this?

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[1] سورة يونس، الآيات: 79 - 82
Yunus' Sura, Ayahs No. 79-82.

[2] سورة طه ، الآيات 65 - 69.
Taha Sura, Ayahs No. 65-69.

[3] علاج الامراض بالقرآن والسنة، ص 23-26، ابن باز.
Ibne-Baz Disease reatment by Means of the Qur'an and the Sunnah, pp. 24-26.

What is the legality of treatment with incantations in which are written Qur’anic verses and which are soaked into water to be drunk?

<u>Answer:</u>

The treatment of Sara’ and magic with Qur’anic verses and allowed remedies is valid so long as it is administered by a person known for good faith and committed to Shari’ah teachings.

However, those who claim to know the unseen or employ the Jinn as well as sorcerers and those whose status and treatment methods are shrouded with mysteries must not be consulted or approached for treatment. About such people the Prophet says, “If one consults a soothsayer, his prayers will not be accepted for forty days.” [1] He also says, “If one consults soothsayers or charlatans and believes what they tell him, he is a disbeliever in what has been revealed to Muhammad.” [2]

Besides, there are other Hadiths on that issue. All of them prohibit consulting or believing soothsayers and charlatans, who claim to know the unseen or employ the Jinn, and whose activities are indicative of their alien thoughts. It is such people that are condemned in the Hadith which Jabir narrated, “The Prophet was asked about the legality of Annashrah, and he said, ‘It is from Satan.” [3] By Annashrah is meant the magical practices prevalent in the Jahili (pre-Islamic) era, such as treatment of magic with counter-magic and treatment sought from soothsayers, charlatans and sorcerers.

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1 سورة تخريجه ص 68- Op. Cit.

2 سورة تخريجه ص 68- Ibid .

3 اخرجه ابو داود رقم (3878)، كتاب الطب، باسناد صحيح.
Sunan Abu-Dawood, Kitab Attib (Book of Medicine), Hadith No. 3878.

Thus, treatment of diseases, including Sara', is valid only by Shar'i (lawful) means, of which are Qur'anic recitations, Nafth and the Prophet's established prayers. In this respect, the Prophet says, "Ruqyas are valid so long as they are void of Shirk." [1] He also says, "O slaves of Allah, seek medications (for your illnesses), but do not use forbidden materials." [2]

As for writing Qur'anic verses or established prayers, using, for example, saffron, in a clean bowl or on clean paper, to be washed by water, which is to be drunk by the patient, it is allowed so long as it is done by those known for their righteousness and good behaviour. Such treatment was done by a lot of Salaf, as explained by Ibn-Al-Qayyim in ZadAl-Ma 'ad and in other books. [3]

1.55 Warning Against Non-Shar'i Ruqyas

From: Abdulaziz Ibn-Abdullah Ibn-Baz
To: Whom it may concern in Al-Fara and other areas of Medina. May Allah guide them to religious knowledge. Amen!

May Allah's peace, mercy and blessings be upon you.

I have been told that in your areas there is a prevalent Ruqya for treating stings of scorpions and other poisonous insects, and that it contains Shirk elements. Therefore, it is my duty to alert you to it and warn you not to use it. What follows is an extract from that Ruqya:

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1 سورة تخريجه ص 51-
Op. Cit.

2 اخرجه ابو داود رقم (3878)، كتاب الطب-
Sunan Abu-Dawood, Kitab Attib (Book of Medicine), Hadith No. 3878.

3 فتاوى العلاج بالقرآن و السنة- الرقى وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة، ص 33–31، والفتوى للشيخ عبدالعزيز بن باز-
Ifta' Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, pp.31-33.

"In the name of Allah, O reading of Allah, in the name of the seven heavens, the sent Ayahs, which control, but are never controlled, O you Sulaiman A1-Rifa'i, who suppresses the poison of snakes in the name of Al-Rifa'i, both male and female, long and short, yellow and black, red and white, big and small and crawling at night or by day, I hereby seek against them the help of Allah, Allah's Ayahs, ninety-nine apostles, Fatima, the daughter of the Prophet , and her offspring...."

The above extract is some of what I have heard. It takes a variety of forms and contains elements of Shirk, such as: "in the name of the seven heavens", "O you Sulaiman Al-Rifa'i, who suppresses the poison of snakes, call the snakes in the name of Al-Rifa'i" and, "I hereby seek against them the help of Allah, Allah's Ayahs, ninety-nine apostles, Fatima, the daughter of the Prophet , and her offspring".

The Glorious Qur'an and the Prophet's Sunnah state that Allah is the only One Who rightly deserves to be worshipped, that none but He must be invoked, none but He must be asked for help. In the Fatihah we read, "(5) Thee (alone) we worship; Thee we ask for help." [1] Allah says, "(8) And the places of worship are only for Allah, so pray not unto anyone along with Allah." [2]

The Prophet says, "Prayers are acts of worship." He also says, "If you want to ask, ask none but Him, and if you seek help, seek from none but Him."[3] There are many more Ayahs and Hadiths that express that meaning.

There is consensus among the Ulama that it is not allowed to seek help from non-living things, such as the heavens, planets,

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1 سورة الفاتحة ، الآية: 5. Al-Fatiha Sura, Ayah, 5.

2 سورة الجن ، الآية: 8. A1.Jinn Sura, Ayah 8.

3 اخرجه الترمذي رقم (2516)، كتاب صفة القيامة، واحمد في المسند (293/1 ، 303 ، 307)، وقال الترمذي: حسن صحيح. Sunan Al-Ttrmidhi, Kitab Sifat Yawm Al-Qiyamah (Book of Doomsday Description), Hadith No.2516.

idols, trees, etc. In fact to do that is a kind of Shirk. It is not allowed to invoke the dead, seek their help or ask them to rescue you, etc., even if they are prophets or saintly people. As the Prophet says, “Once one dies, one’s deeds cease, except three. things: a working charity, knowledge being used (by people after one’s death) and a righteous son / daughter who prays for him I her.” [1]

The above-mentioned Ruqya involves seeking help from the heavens, from a lot of dead people, prophets as well as others, and from Al-Rifa’i, which is all Shirk. Therefore, all Mus1ims have to guard against such a Ruqya and other Shirk Ruqyas, to encourage each other to stop them and to warn people against them. Instead, they must use legitimate Ruqyas and invocations, which are rich in content and are appropriate, sUch as: Al-Kursi Ayah, Al-Ikhlaas, Al-Falaq and Annas Suras, as well as other Qur’anic verses. Examples of legitimate invocations and prayers are:

“I seek refuge in the perfect words of Allah from the evil of what He has created.”

“In the name of Allah, with Whose name nothing in the heavens or earth can cause harm, and He is the All-Hearing, All-Knowing.” This can be repeated three times in the morning, and-. three times in the evening.

“O Allah, Lord of mankind, I beg You to remove the suffering; I beg You, as You are the Healer, and there is no healing but Yours, to bring about a healing that leaves behind no ailment.”

“In the name of Allah I am doing this Ruqya unto you to get rid of all that is harming you and of the evil of all spirits and eyes. May Allah cure you; in His name I am doing this Ruqya unto you.” This can be repeated three times.

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[1] Sahih Muslim, Kitab A1-Wasiyyah (Book of Wills), Hadith No. 1631. اخرجه مسلم رقم (1631)، كتاب الوصية.

For stings and bites recitation of Al-Fattha unto the patient is considered a treatment most effective, particularly, when sincerely repeated, and faithfully intended to invoke Allah, being the only One Who cures all diseases, to bring about healing. May He be exalted.

I do beg Him to guide us and all other Muslims to awareness of and adherence to His religion, and to protect us all from all that violates His Shari'ah; He is indeed the most Generous. May His peace and blessings be upon you. [1]

1.56 Treatment of Psychological Diseases with Ruqyas

Question:

Do believers become psychologically ill? What is a legitimate treatment for such diseases? Mind you, modern medicine treats them with modern medications only.

Answer:

No doubt man gets psychologically sick, as he worries about the future and grieves about the past. Psychological diseases can affect the body more badly than physical diseases. Treating such diseases by means of Shar'i Ruqyas is better than treatment with physical medications as we know them.

Some of the Ruqyas for treating psychological diseases are:

As narrated by Ibn-Mas'ud, the Prophet said, "If any believer afflicted with distress or grief makes this supplication, Allah will remove it: '0 Allah, I am Your servant, son of Your man-servant, son of Your woman-servant. My forehead is in Your hand. Your command concerning me prevails, and Your decision concerning

[1] مجموع فتاوى و مقالات منتوعة، ابن باز ج ا ص 213-215- lbn-Baz, Collection of Fatwas and Articles, Vol.1, pp.213-215.

me is just. O Allah, by every one of the names by which You have described Yourself, or which You have revealed in Your book, or which You have taught anyone of Your creatures, or which You have chosen to keep in the knowledge of the unseen with You, I pray You to make the Qur'an the delight of my heart, the light of my breast, and the remover of my grief, sorrow, and distress'." [1]

One can also say, "There is no god but You, You are far exalted and above all weaknesses, and I was indeed the wrongdoer."

For further prayers, one can read supplication books, such as Ibn-Al-Qayyim's Al-Wabil Assayyib and Zad-Al-Ma 'ad, Ibn-Taymiya's Al-Kalim Attayyib and Annawawi's Al-Adhkar.

However, on the one hand, now that people's faith is weak, they are reluctant to seek Shar'i treatment (faith healing). Instead, they have become more dependent on physical medications. On the other hand, when faith was strong, they sought Shar'i treatment, which was very effective, actually more effective than the ordinary physical one. This is clearly reflected in the well-known story of some of the Prophet's companions.

According to the story, the companions camped near one of the Arab tribes. They requested the tribe to entertain them as their [guests, but the tribesmen refused. When the tribe's chief was bitten by snake, some tribesmen said, "Will you go to those who have dismounted nearby and see if there is a Raqi among them?" When approached, the companions replied, "We will not treat your patient till you fix for us some sheep as wages." A deal was struck. One companion went with the tribesmen and performed a Ruqya by reciting Al-Fatiha only. The patient was healed and started walking as if he had not been sick. Thus, the Fatihah was effective because it was recited by a Muslim whose heart was full

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1 اخرجه امحمد في المسند (391/1 ، 352)- MusnadAhmad, Hadith No.1/391,452.

of faith. When told the story, the Prophet said, “How did you know that it (Al-Fatiha) is a Ruqya? [1]

Nowadays, faith is so weak that on one extreme, people have become dependent on material treatment. On the other extreme, there are those sorcerers, who have been deceiving and misleading people into believing that they are innocent Raqis, but this is not true; they are taking people’s money unlawfully. Thus, there are those people who have completely lost faith in Ruqyas, those involved in magic, and those in between. [2]

1.57 Doing Nafth unto Water:

<u>Question:</u>

What is the validity of doing Nafth unto water?

<u>Answer:</u>

There are two types of Nafth. One type is intended to seek the blessing of the one who does Nafth. This is definitely forbidden as a type of Shirk, for one’s saliva is not a source of blessing. In fact, blessing is not to be sought in anybody’s traces except in Prophet Muhammad’s. It was true in his lifetime, and is still true on condition that his traces are there. Um-Salama kept some hair of the Prophet’s in a silver container, and when a patient asked her for treatment, she washed the hair with water which was given to the patient to drink. Except for the Prophet’s case, no blessing is to be sought through anybody’s saliva, sweat, garment, etc. Therefore, Nafth on water is considered a type of Shirk if the

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1 تقدم تخريجه ص 25. Op. Cit.

2 فتاوى العلاج بالقرآن و السنة- الرقى وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة، ص 22-24 والفتوى للشيخ محمد بن عثيمين.
Ifta’ Permanent Committee, Fatwas on Treatment Using the Qur’an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, pp.22-24.

aim is to get the blessing of the Raqi's saliva, for if one attributes I causes to other than Allah, it is considered a type of Shirk.

In the other type of Nafth, the Raqi does Nafth on a container of water on which Qur'anic recitations were done. For example, Al-Fatiha — what a great cure Al-Fattha is - can be recited, and then Nafth can be done. This type of Ruqya was done by some Salaf, and it has proved effective by Allah's permission. When the Prophet went to bed, he used to recite Al-Ikhlaas, AlFalaq and Aimas Suras, and to do Nafth into his own palms, which he passed over his face and over whatever parts of his body his palms would reach. [1]

1.58 Performing Ruqyas Without Having a Religious Academic Qualification

Question:

A controversy has arisen regarding the qualifications of those who recite the Qur'an for Ruqyas. Some argue that none but those who have Shari'ah knowledge must be allowed to perform Ruqyas. Others argue that being able to recite the! Qur'an and being of a sound faith, righteousness and piety are sufficient qualifications for Ruqya performance.

Will you please tell us the legal verdict on that matter?

Answer:

I believe that a Raqi does not have to be academically qualified. He is only required to master Qur'anic recitation, to be known for piety and righteousness and to use the Qur'an and the Prophet's established Sunnah in treating with Ruqyas. He does

[1] فتاوى العلاج بالقرآن و السنة- الرقى وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة، ص 9–10 ,والفتوى للشيخ محمد بن عثيمين.
Ifta' Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, pp.9-10.

not need to be a religious scholar. In fact, some scholars are not as good at performing Ruqyas as those without religious academic qualifications. [1]

1.59 Uncovering Painful Spots Before Raqis

Question:

As you very well know, there are patients seeking legal Ruqya treatment from religious scholars and those with Qur'anic knowledge. Those Raqis are known for their piety and righteousness. Naturally, there are female patients.

Is it allowed to uncover the aching spot in female patients for recitation purposes if necessary? If it is allowed, how much can be uncovered?

Answer:

If, as you have mentioned in your question, the Raqi is known for his piety, righteousness, unquestioned faith and manners, and he deemed it necessary to have the painful spot uncovered to recite on, there is no reason why it should not be uncovered. However, this must be done only in the presence of a Mahram of the patient's. [2]

1.60 Writing Qur'anic Verses on Utensils for Treatment Purposes:

Question:

Is it allowed to write Qur'anic verses, such as Al-Kursi Ayah, on utensils for treatment purposes?

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[1] فتوى للشيخ عبدالله الجبرين عليها توقيعه. A Fatwa by Al-Jibreen, Signed by him.

[2] فتوى للشيخ عبدالله الجبرين عليها توقيعه. A Fatwa by Al-Jibreen, Signed by him.

Answer:

We must be fully aware that Allah's Book has such dignity and pride that it must not be undermined by having it written on such things. How can a believer be at ease as Qur'anic verses, particularly, its greatest Ayah, are written on utensils to be thrown around and played with?! What a degrading position!

Indeed this is not to be allowed. If you have such utensils with Qur'anic writings, you must have them erased. If they cannot be erased, they have to be buried in a clean place. This is safer than having Qur'anic verses degraded, even if the intention is seeking cure. It has never been reported that the good Salaf - may Allah be pleased with them - did such writings. [1]

1.61 Ruqyas vs. Trust in Allah:

Question:

Does treatment with Ruqyas contradict trusting in Allah?

Answer:

To trust in Allah means to truthfully rely on Him believing that He is the only One Who can bring about benefit and prevent harm and to, simultaneously, take the necessary measures commanded by Him. To rely on Allah without taking the necessary steps is to undermine His Wisdom, for He linked effects to causes. In this regard a question arises: who is the person that relies most of all on Allah?

The answer to the question is Allah's Messenger . He I used to take the measures necessary for avoiding harm. Preparing for war, he put his shield on to protect himself from arrows. In the Battle of Uhud he had two shields on in expectation of what was to come.

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[1] ابن عثيمين : المجموع الثمين ، ج 2 ص 243 Ibn-Uthaimeen,The Precious Collection, VoL2, p.243

Thus, taking precautionary measures does not contradict trusting in Allah if one believes that such measures are effective only with His permission. Accordingly, one's recitation unto oneself or unto patients does not contradict trust in Allah. The Prophet himself used to perform Ruqya unto himself with AlFalaq and Annas Suras, and he used to do recitations unto his companions when they fell ill [1] & [2]

1.62 Bad Omens in Houses:

Question:

Some person lives in a house. There he has been inflicted with diseases and disasters. As a result, he and his family feel that house is a bad omen. Is it allowed to move from such a house for that reason?

Answer:

Sometimes a bad omen may be in a house, a means of transport or a wife. As destined by Allah, such things may be associated with some harm or loss, etc. Therefore, one can, for example, sell the house or move to another one. May Allah bring about good things into the new house. The Prophet was reported to have said, "A bad omen is in three things: a house, a woman and a horse." [3]

It is true that there can be a bad omen in some transport means, some wives and some houses. One must be aware that

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1 تقدم ذكر الادلة في ذلک مع تخريجها فلتراجع. Evidences have already been mentioned.

2 فتاوى العلاج بالقرآن و السنة- الرقى وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة، ص 15 ,والفتوى للشيخ محمد بن عثيمين.
Ifta' Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, pp.15.

3 اخرجه البخاري رقم (5753)، كتاب الطب ، ومسلم رقم (2225)، كتاب السلام.
Sahih Al-B ukhari, Kitab Attib (Book of Medicine), Hadith No. 5733. & Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2225.

this is so by Allah’s destiny for bringing about change, moving to another house. [1]

1.63 How to Reconcile the Prohibition of Seeking Blessing from Saliva Other than the Prophet’s with the Hadith, “In the name of Allah, with the earth of our land....”

Question:

In an earlier Fatwa, we have stated that seeking blessing from saliva other than that of the Prophet * is forbidden as a type of Shirk, except a Qur’anic Ruqya. This seems to contradict the Hadith reported by Aisha, “In the name of Allah, with the earth j of our land and with the saliva of some of us, the sick among us can be cured with the permission of our Lord.” The Hadith is mentioned in Sahih Al-B ukhari and Sahih Muslim.

Will you please explain that to us?

Answer:

Some scholars argue that the saliva mentioned is the Prophet’s and the land is Medina. In this sense, there is no problem.

However, the Jumhur interpret the Hadith in general terms: the saliva is that of any Raqi, and the land is any land. They also maintain that the blessing is not sought from saliva in itself, but from the Ruqya with saliva and earth as part of seeking healing, not just seeking blessings.

The issue involved in the Fatwa you mentioned is seeking sheer blessing from saliva. Accordingly, there is no problem, for the two situations are different. [2]

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[1] المجموع الثمين من فتاوى الشيخ ابن عثيمين : ، ج 1 ص 70،71 Ibn-Uthaimeen, The Precious Collection, Voll,pp.70-71.

[2] مجموع فتاوى ورسائل الشيخ ابن عثيمين ، ج 1 ص 108 ، 109 Ibn-Uthaimeens collection of Fatwas and Messages, Vol.1, pp.108-109.

1.64 Seeking Treatment from Those Who Perform Legal Ruqyas

Question:

Nowadays we hear about people who use the Qur'an in treating patients suffering from epilepsy, possession, the evil eye, etc. Some patients have found the treatment satisfactory. Is there any legal objection to their work? Is going to Raqis a sin? What are the requirements of a Raqi who performs Ruqyas with Qur'anic verses? Has it ever been reported that some Salaf used the Qur'an to treat patients suffering from epilepsy and magic?

Answer:

It is legitimate to treat patients suffering from epilepsy, possession and the evil eye by means of Ruqyas. Ruqyas involve performing recitations and Nafth on patients. Allowed Ruqyas are the ones using Qur'anic recitations and established prayers. Prohibited Ruqyas are the ones containing Shirk, such as praying to other than Allah and invoking Jinn, devils and mysterious names, which is typical of sorcerers and charlatans.

Ruqyas using the Qur'an and established prayers are lawful, for Allah has made the Qur'an a healing from physical and psychological diseases, provided that the Raqi and the patient have pure intentions and believe that all healing is Allah's and that Ruqyas with Allah's words are effective means.

It is legitimate to seek Qur'anic treatment from Raqis if they are known for their sound beliefs and righteousness, and are known not to have done Shirk Ruqyas, or have invoked Jinn or devils; they treat only with legal Ruqyas.

Treatment with Qur'anic Ruqyas belongs to the Prophet's Sunnah, and was done by the Salaf. The Salaf used Qur'anic Ruqyas to treat patients suffering from epilepsy, evil eyes, magic,

etc. They believed that Ruqyas are lawful beneficial means, and that only Allah is the Healer.
People must be alerted to the fact that some sorcerers and charlatans may mention some Qur'anic verses and established prayers, but they mix these with Shirk and invocation of Jinn and devils. This may deceive some ignorant patients, who may believe the Raqis are really doing Qur'anic Ruqyas. It is against such deceptive practices that people have to be on their guard. [1]

1.65 Writing Qur'anic Verses on Leaves to Be Soaked in Water to Drink and to Rub Painful Spots with

Question

Some patients take from a righteous man some Qur'anic writings as a treatment for diseases from which they are suffering The Qur'anic verses are written on a piece of paper The paper is to be soaked in water till the writing dissolves The patient drinks from the water three times and rubs the painful spot with the rest of the water.

What is the legality of such a practice?

Answer:

Priority should be given to performing recitations and Nafth on the patient's body or painful spot, this is the legal Ruqya If the recitation is done onto water, and the patient drinks the water, it is valid as well, for this is in accordance with the Hadith

However, several Ulama have allowed the practice of writing Qur'anic verses on a leaf to be soaked in water, in which the writing dissolves, and the solution is drunk This is based on

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[1] المنتقى من فتاوى الشيخ صالح الفوزان ، ج 1 ص 54 ، 56
Al-Fawzan's Selected Fatwas, Vol.1, pp.54-56.

the generality of seeking treatment by means of the Glorious Qur’an, for Allah says that it is a healing. Thus, that practice is valid with the Will of Allah. Yet, the preferred option is direct recitation on patients or water to be drunk. [1]

1.66 Shar’i Methods for Protection from and Treatment of Bewitchment

Question:

What are the legally recommended methods by which one can seek protection from bewitchment?

What is an appropriate treatment for getting rid of magic if one is bewitched?

Answer

Ibn-Taymiyah discussed the legal methods of treating bewitchment cases He mentioned two types according to the Prophet’s Sunnah One method, which is more effective, is to extract the magic and neutralize it In the Prophet’s case, he asked his Lord to guide him to the place of the magic. When told, he got it out from a water-well. After that the Prophet was active as if nothing had happened to him. . . . [2]

The other method is by Allah’s remembrance, saying established prayers and doing Qur’anic recitations unto the patient For example, Al-Fatiha, Al-Ikhlaas, Al-Falaq, Annas and any other Suras or Ayahs can be recited, followed by Nafth on the patient With Allah’s permission healing takes place. [3]

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1 المنتقى من فتاوى الشيخ صالح الفوزان ، ج 1 ص 72 Al-Fawzan’s Selected Fatwas, Vol.1, p. 72.

2 حديث سحر النبي اخرجه البخاري رقم (6391)، كتاب الدعاء واخرجه ايضا في كتاب الطب وبدء الخلق والادب، ومسلم رقم (2189(، كتاب السلام
Sahih Al Bukhari Kitab Ad-Dua (Book of Supplication) Hadith No 6391 & Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2189.

3 المنتقى من فتاوى الشيخ صالح الفوزان ، ج 2 ص 58 Al-Fawzan’s Selected Fatwas, Vol.2, p. 58.

1.67 Doing Ruqyas with the Qur’an & Taking Wages in Return

Question:

Are there legal objections to Qur’anic Ruqyas?
Is the Raqi allowed to take wages or presents for performing Ruqyas?

Answer:

Treatment with Qur’anic Ruqyas is allowed provided that it is consistent with the established Sunnah; according to it, recitation and Nafth are done on the patient or on the painful spot. They may be also done on water to be drunk by the patient. The Prophet conducted Ruqya treatment, was treated with it and instructed Muslims to do it.

Assyuti mentioned that the Ulama are agreed on that Ruqyas are allowed on three conditions: they must invoke nothing but Allah’s Words, Names and Attributes; they must be comprehensible and in Arabic; and it must be believed that Ruqyas, in themselves, do not have any effect except with Allah’s permission.

According to Mohammad Ibn-Abdulwahab, only the non-Shirk Ruqyas are allowed; they were prescribed by the Prophet as treatment for the evil eye, scorpion stings and snake bites. In these cases Ruqyas are beneficial with Allah’s permission. Raqis can take wages for performing Ruqyas, for the Prophet approved of that on one occasion, when his companions charged fees for a Ruqya they had done unto a patient stung by a scorpion. He said to them, “The most deserving of wages is Allah’s Book.” [1]

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[1] الحديث تقدم تخريجه ص 31، 52- Op. Cit.

كتاب الدعوة، الفتاوى للشيخ صالح الفوزان ، ج 1 ص 65-
Kitab Adda’wah, (Book of the Call), Al-Fawzan’s Fatwas, Vol.1, p.65

1.68 Amulets for Treatment of Diseases

Question:

If we fall ill, we go to the Imam of the mosque and ask him to make amulets for treatment. Is this right or wrong?

Answer:

It is not allowed to ask the Imam for amulets for treatment. Instead, the right thing to do is to ask him to perform unto you a Qur’anic Ruqya, which is beneficial and is validated by the Prophet’s Sunnah. Besides, the Raqi must be a trustworthy person regarding his faith.

However, making amulets to be hung on patients is not allowed. Originally, those amulets used to contain non-Qur’anic material, i.e., Shirk prayers, names of devils and Jinn and incomprehensible unfamiliar expressions. Indeed all the Ulama are agreed on the prohibition of such Shirk amulets.

In the case of the amulets with Qur’anic writings, they are not allowed to be hung for two reasons: one is that if allowed, they are likely to lead to Shirk; the other is the absence of evidence in their support. The available evidence allows doing Ruqyas by reciting unto patients. [1]

1.69 Nafth on Water is Part of a Ruqya

Question:

Sheikh Mohammad Ibn-Ibraheem was asked about the validity of performing Nafth on water which the patient drinks seeking healing through the Raqi’s saliva and prayers or Qur’anic recitations.

[1] لور على الدرب، فتاوى الشيخ صالح الفوزان ، ج 3 ص 29 ، 30-
Nurun Alad-Darb (Light on the Path), AlFawzan’s Fatwas, Vol.3, pp.29-30.

Answer:

Such Nafth is valid. The Ulama recommend it. This verdict is based on evidence from statements by the Prophet and arguments put forward by the Imams' authorities. This is the evidence:

In his Sahih, in the chapter on Nafth during Ruqyas, AlBukhari mentioned that Abu-Qtadah narrated that the Prophet said, "If you dream of something you hate, you should, as soon as you wake up, do Nafth three times, and seek protection from its evil, and you will not be harmed." [1] Also, Aisha narrated, "Whenever Allah's Prophet went to bed, he used to recite AlIkhlaas, A1-Falaq and Annas and then did Nafth into his palms and passed them over his face and those parts of his body that his hands could reach. [2]

Al-Bukhari mentions also the Hadith narrated by AbuSaeed regarding the Ruqya with Al-Fatiha. There is a version of the same Hadith in Sahih Muslim.[3] He mentions the Hadith reported by Aisha that the Prophet used to say, "In the name of our Lord, by the earth of our land and the saliva of some of us, the sick among us can be healed by the permission of our Lord." [4]

Annawawi maintains that Nafth is recommended in Ruqyas, there is agreement on allowing it and the Jumhur (among Sahaba, Tabi'is and those after them) recommend it.

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1 اخرجه البخاري رقم (5747)، كتاب الطب، و مسلم رقم (2261)، كتاب الرويا.
Sahih Al-B ukhari, Kitab Attib (Book of Medicine), Hadith No. 5747 & Sahih Muslim, Kitab Arru'ya (Book of Vision); Hadith No. 2261.

2 تقدم تخريجه ص 25.
Op. Cit.

3 تقدم تخريجه ص 25.
Op. Cit.

4 اخرجه البخاري رقم (5747)، كتاب الطب، و مسلم رقم (2261)، كتاب السلام.
Sahih Al-B ukhari, Kitab Attib (Book of Medicine), Hadith No. 5747 & Sahih Muslim, Kitab Arru'ya (Book of Vision); Hadith No. 2194.

Al-Baydhaawi argues that medical investigations have concluded that saliva helps sooth effect one’s temper, and that the earth of homeland has a good effect on temper and on overcoming harm. He also says that Ruqyas have such wonderful effects that one cannot explain them by ordinary means.

In Al-Had-y, Ibn-Al-Qayyim speaks in detail about the notions underlying Nafth and about its secrets. In the concluding section, he argues that the Raqi’ s soul matches the evil souls, and it increases with its quality and gets support from Ruqyas and Nafth in eliminating the evil effects. In seeking support from Nafth, the Raqi can be compared to the evil soul using stings. The nature of Nafth makes it available to good souls as well as evil ones. That is why it is used by sorcerers as well as by the faithful.

According to Mahanna, Ahmad approves of the writing of Qur’anic verses in a bowl to be washed with water to be drunk by the patient for treatment. Also Salih says that if he falls ill, his father performs Qur’anic recitations onto water, which he gives to him to drink and wash his hands and face with.

We hope all we have said has clarified to you the issue of Nafth on water to be drunk by the patient. [1]

1.70 Writing Qur’anic Verses in a Bowl to be Washed with Water Which Patients Drink

<u>Question:</u>

Is it allowed to write Qur’anic verses in a bowl to be washed with water, which is then given to patients to drink?

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[1] فتاوى المراة المسلمة ـ محمد بن ابراهيم آل الشيخ ج 1 ص 159 ، 158.
Mohammad Ibn-Ibraheem A1-Sheikh, Fatawa Al-Mar-a‘h Al-Muslimah (Fatwas for the Muslim Woman), VoL 1, pp.158-159.

Answer:

It is allowed to do that. In this respect, Ibn-Al-Qayyim mentioned that some of the Salaf recommended having Qur'anic verses written, then washed with water to be drunk by the patient. Also Mujahid recommends the same prescription, and so does Abu-Qulabah. Ibn-Abbas is reported to have ordered such a prescription for a pregnant woman in difficult labour. [1]

1.71 Transporting Zamzam Water to Other Countries for Treatment Purposes

Question:

Is it allowed to transport Zamzam water to other countries for treatment purposes? If transported, will the water still retain its properties?

Answer:

Yes, it is allowed to take Zazam water to other countries, and the water will retain its properties. [2]

1.72 The Muslim's Treatment of Himself by Means of Recitation and Nafth into Water

According to Aisha, if the Prophet fell ill, he did Nafih (three times) into his own hands and recited the Suras of AlIkhlaas, Al-Falaq and Annas. With every recitation and Nafth, he rubbed his body with his hands, starting with the head, the face

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1 اخرجه ابن السني في اليوم والليلة رقم (619) Ibn-Assiny's Al-Yawm Wal-Laylah, Hadith No.619.

. فتاوى المراة المسلمة ، اللشيخ محمد بن ابراهيم آل الشيخ ج 1 ص 169
Muhammad Ibn-Ibraheem Al-Sheikh, Fatawa A1-Mar-a'h Al-Muslimah (Fatwas for the Muslim Woman), Vol.1, p.169.

2 دروس و فتاوى في الحرام المكي ، ابن عثيمين ، ص 423-
Ibn-Uthaimeen's Durusun wa fatawafi Al-haram Al-Makki (Lessons and Fatwas in Makkah's Holy Mosque), p. 423.

and then the chest. Also, Jibreel - using water - treated him with this Ruqya, “In the name of Allah I am doing this Ruqya unto you to get rid of what is harming you and of the evil of spirit eyes. May Allah cure you! In the name of Allah I am doing this Ruqya unto you.” [1] He repeated it three times. This Ruqya is beneficial as well as legal.

As narrated by Abu-Dawood, when Thabit Ibn-Qais fell ill, the Prophet did recitation unto some water and had it poured on Thabit. The Prophet also treated some patients with this Ruqya, “0 Allah, Lord of mankind! I beg You to remove the suffering. I beg You, as You are the Healer, and there is no healing but Yours, to bnng about a healing that leaves behind no ailment. [2] & [3]

1.73 Writing Qur’anic Verses on Something Clean and Washing It with Water to Be Drunk by Patients

Question:

Is it allowed to treat patients by writing Qur’anic verses on a clean wooden slate, then washing it with water to be drunk by them? Is it allowed to take wages for administering such treatment?

Answer:

It is considered, by some Ulama, a valid treatment to write Qur’anic verses on something clean and to wash the writing with water to be drunk by the patient. This belongs to treatment with

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1 اخرجه مسلم رقم (2176)، كتاب السلام
Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No.2186.

2 اخرجه البخاري رقم (5675)، كتاب المرضى، مسلم رقم (2191) كتاب السلام.
Sahih Al-Bukhari, Kitab Al-Mardha (Book of Patients), Hadith No. 5675 & Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2191.

3 مجموع فتاوى و مقالات منتوعة، ابن باز ، ج 8 ص 94.
lbn-Baz’s Collection of Fatwas and Articles, Op. Cit., Vol.8 , P. 94.

Ruqya, as mentioned by scholars such as Ibn-Tairniyah [1] and Ibn-Al-Qayyim [2]. However, priority should be given to direct Ruqya, i.e. direct recitation and Nafth on the patient or on the painful spot; this is considered better.

As for taking wages for writing Ruqyas as mentioned above, it is allowed to do so, for the Prophet permitted it in case the Sahaba who took wages in return for the Ruqya performed on the stung chief. [3] & [4]

1.74 It Is Not Allowed to Open Specialist Clinics for Ruqya Treatment

Question:

What do you think of opening specialist clinics for Ruqya treatment?

Answer:

This should not be allowed, for it will open the door for temptations and cheating. Besides, the Righteous Salaf never did such a thing. Also, expansion of clinics of that type would be a source of evil and corruption because the unqualified and the greedy will be attracted to it as some type of lucrative business. Such people will also try to get as many customers as possible, even by unlawful means. To defend such business by saying that the Raqi in charge is a righteous man is unacceptable, for man is

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1 انظر مجموع الفتاوى ، ابن تيمية (64/19 ، 65)
Ibn-Taimiyah's Majmu' Al-Fatawa (Collection of Fatwas), 19/64,65.

2 انظر زاد المعاد ، ابن القيم (170/4 ، 171)
Ibn-Al-Qayyim 's Zad Al-Ma 'ad, 4/170, 171.

3 اخرجه البخاري رقم (5749)، كتاب الطب، و مسلم رقم (2201)، كتاب السلام.
Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5749 & Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2201.

4 المنتقى من فتاوى الفوزان ، ج 2 ص 145.
Al-Mutaqa mm Fatawa Al-Fawzan (Al-Fawzan's Selected Fatwas), Vol. 2, p. 145.

not immune from temptations. Even if the Raqi is really righteous, opening that door should not be allowed. [1]

1.75 Protection from Satan's Whispers

<u>Question:</u>

I am a twenty-year-old girl. Thanks be to Allah, I believe in Him. For the last three or four years, I have been psychologically ill, suffering from Waswasah (evil whispers / promptings of Satan) so much that I feel I am nearing madness. So far, I have not been able to get rid of my illness. I want to know if Allah tests people by Satanic encounters. What does one have to do to get rid of Satan's whispers? I need your advice.

<u>Answer:</u>

In fact, Waswasah is a serious illness caused by Satan, who connives to disturb, mislead and distract people from the worship of Allah. Therefore, He commanded Prophet Muhammad to seek His protection from Waswasah. As expressed in Annas Sura:

"(1) Say: I seek refuge in the Lord of mankind, (2) The King of mankind, (3) The God of mankind, (4) From the evil of the sneaking whisperer, (5) Who whispereth in the hearts of mankind, (6) Of the jinn and of mankind."

Thus, Satan does Waswasah to humans and believers in particular. However, it can be treated in two ways:

1. by paying no attention to it and completely dismissing it as something from Satan, who cannot harm; and
2. by occupying oneself with Allah's remembrance, which keeps Satan away. In the absence of such remembrance,

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[1] المنتقى من فتاوى الفوزان ، ج 2 ص 148.
Al-Mutaqa mm Fatawa Al-Fawzan (Al-Fawzan's Selected Fatwas), Vol. 2, p. 148.

Satan whispers, and hence Satan's description as "the sneaking whisperer".

Thus, those exposed to Waswash have to follow the two ways mentioned above. In other words:

1. They must pay no attention to Waswasah, not let themselves get involved into it, and not be emotionally disturbed about it; ignoring it - with Allah's help - will keep it away, but getting disturbed and involved into it will keep it and leave Satan in control;
1. They must very often remember Allah, read the Qur'an, ask Him for protection from Satan, and read Al-Kursi Ayah and Al-Falaq and Annas Suras; doing these frequently will – by Alla's permission - rid them of Satan and his Waswasah. [1]

1.76 In the Qur'an and the Sunnah Are Prayers For Treating All Diseases

Question:

My wife is ill and is afraid of everything, and she cannot stay on her own in the house. There is someone else with the same problem, and he cannot go to the mosque to pray in congregation. He is enquiring about a proper treatment that keeps him away from soothsayers and magicians. What is to be done?

Answer:

As mentioned by Sheikh Abdul-Aziz Ibn-Baz, the Saudi Grand Mufti and Head of the Major Ulama Board and the Administration of Academic Research and Ifta, Allah has not created a disease except with a corresponding cure, which becomes known to some, but unknown to others. Sheikh Ibn-

[1] Fatawa Nurun Alad-Darb, Vol. 3, p. 33. فتاوى نور على الدرب ، ج 3 ، ص 33-

Baz also stated that Allah, the most high, has made in the Qur'an and the Sunnah treatment for all human sufferings, physical and psychological. Such treatment has benefited people and has yielded countless good results.

Sheikh Ibn-Baz mentioned that man may encounter certain phenomena that have clear causes, but he may become afraid and disturbed for no reason at all.

The Sheikh emphasized that Allah has made in the sayings of His Prophet good, security and healing, which only Allah can count.

For treatment, the Sheikh recommended the use of legal supplications, which bring about peace, security, comfort and protection from Satan's evil. Of these supplications is the Kursi Ayah. [1] This Ayah is considered the greatest Verse in the Qur'an, for it states the oneness and greatness of Allah and submission to Him; it rightly affirms that He is the ever-living, the eternal and the owner of everything, and that nothing is beyond His control - He is most exalted, most high. If recited after each of the five daily prayers and when going to bed, the Kursi Ayah provides - by Allah's permission - protection from all evil. In this regard, the Prophet said, "If one reads it, Allah appoints a guard to protect him, and no devil can approach him till he wakes up in the morning." [2]

Therefore, the patient suffering from fear and disturbance is advised to recite the Kursi Ayah on going to bed and after each of the compulsory prayers. If he believes, in his own heart, what Allah's Messenger says, he will - by Allah's permission - have peace of mind and will not be harmed. As a result, he will realize the truth of the Prophet's sayings.

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[1] سورة البقرة، الآية: 255.
Al-Baqrah Sura, Ayah No. 255

[2] اخرجه البخاري في الوكالة، باب (اذا وكل رجلا) وفي كتاب بدء الخلق برقم (3033).
Sahih Al-Bukhari, Book of Authorization and Book of the beginning of Creation, Hadith No. 3033.

It is also recommended that every Muslim should recite, after each of the compulsory prayers, the Suras of Al-Ikhlaas (it equals a third of the Qur'an), Al-Falaq and Annas. This is considered a source of healing, peace and tranquility. It is also recommended that these three Suras be recited three times each after the Fajr (dawn) and the Maghrib (sunset) prayers and on going to bed.

For the purpose of health, peace, tranquility and protection from evil - as mentioned in the Hadith - the Muslim is advised to seek refuge in Allah's perfect words; he should say, three times morning and evening, "I seek refuge in Allah's perfect words from the evil of what He has created." [1]

The Muslim is also advised to say three times in the morning and evening, "In the name of Allah, with Whose name nothing can cause harm on earth or in the heavens, and He is the all-Hearing all-Knowing." [2] According to the Prophet , if one says that three times in the morning, nothing can harm him till the evening; if he says it in the evening, nothing can harm him till the morning.

Such supplications from the Qur'an and the Sunnah are a source of peace and security and protection from all evil. All Muslims are called upon to observe saying them in time, while trusting in Allah, who controls, knows and is competent of everything, and trusting that he is the one who gives, prevents, harms and benefits, and to Whom everything belongs. [3]

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1 اخرجه مسلم رقم (2708)، كتاب الذكر و الدعاء. Sahih Muslim, Book of Thikr and Du'a, Hadith No. 2708.

2 اخرجه الترمذي رقم (3388)، كتاب الدعوات، وابن ماجه رقم (3869)، كتاب الدعاء.
Sunnan Attirmidhi, Book of Supplications, Hadith No. 3388, and Sunnan Ibn-Maj ah, Book of Du'a, Hadith No. 3869.

3 مجموع فتاوى و مقالات منتوعة، ابن باز ، ج 9 ص 411- Ibn-Baz's Collection of Fatwas and Articles, Op. Cit., Vol. 9 p.

1.77 This Du'a Is Considered Shirk

Question:

Some people use the following supplication in the belief that it cures diabetes: "O my master, Messenger of Allah! May prayers and peace be upon you. You are my intercessor. Help me. I can do nothing. Please come to my rescue." They also say, "O Messenger of Allah! Intercede on my behalf." This is meant to ask the Prophet to pray for their healing.

Is this supplication allowed? Is it really as beneficial as they claim it to be? Please guide us, may Allah bless you.

Answer:

This Du'a is considered major Shirk, for the supplicants are praying to the Messenger , not to Allah. Only Allah can answer prayers. To ask other than Him is major Shirk, and so is asking the Prophet for intercession after his death. Early Mushriks used to worship 'holy men', who were considered intercessors with Allah. In this regard, Allah says, "(18) They worship beside Allah that which neither hurteth them nor profiteth them, and they say: These are our intercessors with Allah." [1] He also says, "(3) And those who choose protecting friends beside Him (say): We worship them only that they may bring us near unto Allah." [2] This was condemned and forbidden by Allah.

Being major Shirk, that Du'a must not be used at all, nor even uttered. In fact, Muslims must warn others against it. Such Shirk cannot be forgiven unless one repents and commits himself to the oneness of Allah.

Instead of Shirk supplications, there are in the Qur'an, and the Hadith books, such as Sahih Al-Bukhari and Sahih Muslim,

[1] سورة يونس ، الآية: 18. Yunus Sura, Ayah No. 18.

[2] سورة الزمر ، الآية 3. Azzumar Sura, Ayah No.3.

established prayers for Ruqya treatment of diseases, diabetes included. For example, Al-Fatiha Sura is believed to possess healing qualities and to be a source of rewards and good. Such legal Ruqyas have been prescribed in order to keep Shirk ones away. On the one hand, Muslims must not be involved in Shirk practices or prayers. On the other hand, before using any Ruqyas, Muslims have to make sure that they are legal ones. This can be done by consulting reliable scholars as well as by consulting established Islamic sources.

Thus, you are well advised not only to keep away from that Shirk Du'a, but also to tell others to refrain from doing it and to warn them against it. [1]

1.78 Selling Ruqyas and Amulets

Question:

What is the ruling on selling Ruqyas and amulets?

Answer:

A Fatwa has already been issued, banning the writing of Qur'anic verses, prayers from the Sunnah or prayers from other established sources, on paper or plates, then wiping the writing with water to be drunk by patients seeking healing from diseases. Also, there is no evidence to suggest that the Prophet or his Companions did that. Therefore, the best thing to do is to follow his guidance and that of his companions. This is the Fatwa:

The Prophet allowed the Ruqya treatment with Qur'anic verses and with supplications, provided that they are void of Shirk and incomprehensible statements. According to Sahih Muslim, Ibn-Awf narrated: "We used to perform Ruqyas at the Jahili (pre-Islamic) times. We asked the Prophet , 'O Allah's Messenger,

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[1] المنتقى من فتاوى الفوزان ، ج 2 ص 39-
Al-Mutaqa mm Fatawa Al-Fawzan (A1-Fawzan's Selected Fatwas), Vol.2, p. 39.

What do you think of that (Ruqya performance)?' He replied, 'Show me your Ruqyas. Ruqyas are valid so long as they are void of Shirk.' "[1]

There is a consensus among the Ulama (Muslim religious scholars) that Ruqya treatment with Qur'anic verses and non- Shirk supplications is valid on condition that it is firmly believed that no healing can take place without Allah's Will. As for wearing something around the neck, or other body parts, this is forbidden if it is non-Qur'anic - in fact it is considered Shirk. According to Musnad AL-Imam Ahmad, Ibn-Hussain narrated: "Seeing a man wearing a copper ring around his wrist, the Prophet said, 'Take it off, for it will do nothing for you except make you weaker. If you die wearing it, you will have no success at all '[2]

As narrated by Uqbah Ibn-'Amer, "If one wears an amulet, may Allah not grant him his wish, and if one wears a shell, may Allah grant him no peace." [3] Another Hadith in Musnad AlImam Ahmad says, "Whoever wears an amulet has committed an act of Shirk." [4] Also, on the authority of Ibn-Mas'ud, the Prophet said, "(Shirk) Ruqyas, amulets and love charms are Shirk" [5]

On the other hand, if what is worn has Qur'anic writings, it is banned for three reasons: (a) the Hadiths banned amulets in general without exception, (b) closing the door of wearing Shirk

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[1] اخرجه مسلم، رقم (2200)، كتاب السلام. Sahih Muslim, Book of Peace, Hadith No. 2200.

[2] اخرجه ابن ماجه رقم (3531)، كتاب الطب، واحمد في المسند (4 / 445) وحسنه البوصيري في الزوائد.
Sunan Ibn-Majah, Book of Medicine, Hadith No. 3531. Musnad Ahmad, 4/445.

[3] تقدم تخريجه ص 53. Op. Cit.

[4] تقدم تخريجه ص 53. Op. Cit.

[5] اخرجه ابو داود ، رقم (3883)، كتاب الطب ، واحمد في المسند (1 / 381).
Sunan Abu-Dawood, Book of Medicine, Musnad Ahmad, 1/381.

ones; (c) preventing putting Qur’anic verses in degrading places and situations, such as toilets.

As for writing Qur’anic Suras or verses - for example, with saffron - on a slate, plate or paper, then washing it with water to be drunk for the purpose of gaining blessing, knowledge, wealth or health, etc., there is no evidence to suggest that the Prophet did such a thing to himself or to others, or that he gave permission to anyone to do it. There is no evidence in the sound Athar (heritage) to suggest that any of the Prophet’s Companions did or permitted such conduct. Thus, the safest thing is avoid it, and to recite, instead, the legally established Ruqyas. These Ruqyas use Qur’anic verses, Allah’s Fairest Names and the Prophet’s established supplications as well as other non-Shirk comprehensible prayers. They must be meant to please Allah and to seek His reward, help in affliction and relief of his suffering, and to ask Him useful knowledge. Suffice one to do that, for adherence to Allah’s Shri’ah makes one in need of nobody else, and it He Who grants success.
Thus, the sale of amulets and incantations must be banned.’ [1]

1.79 Using the Qur’an in Treating Physical Illness [2]

<u>Question:</u>

Can treatment with the Qur’an cure physical illnesses, such as cancer, as effectively as it does psychological ones, such as the evil eye and possession by Jinn? Is there any evidence? May Allah reward you.

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[1] فتاوى معاصرة ، الجهني ، ص 12.
Al-Juhani’s Fatawa Mu ‘asirah (Contemporary Fatwas), p. 12

[2] نشرة في مجلة الدعوة ، العدد (1497) تاريخ 1/2/1416هـ
Majallat Ad-Da ‘wah (The Call Journal), Issue No. 1497, 1/2/1416 H.

Answer:

There is in the Qur'an and supplications - by Allah's permission - healing from all evil. This is supported by a great deal of evidence in the Qur'an and the Sunnah. For example, Allah says in the Qur'an:

"(44) Say: It [the Qur'an] is for those who believe [in it] a guidance and a healing." [1]

"(82) And We reveal of the Qur'an that which is a healing and a mercy for believers…." [2]

According to the Sunnah, whenever the Prophet fell ill, he would, on going to bed, recite three times into his own palms the Suras of Al-Ikhlaas, A1-Falaq and An-Nas. After each recitation, he would rub with his hands whatever parts of his body he could reach, starting with the head, then the face and the chest. This was narrated by Aisha. [3]

1.80 This Statement about Az-Zalzalah Sura Is False

Question:

A psychologically ill woman was told that if Az-Zalzalah Sura was recited unto water, then someone suffering from a difficult illness drank from that water, he would either die or be cured The woman drank from such water Later, she became pregnant. She gave birth to a healthy baby. After the child was weaned, the woman became pregnant again. When she was nine months pregnant, she fell ill, so she drank from the water The same day she delivered a dead baby. Months later, she became pregnant. In the eighth month of pregnancy, she fell ill, and she

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[1] سورة فصلت ، الآية: 44.
Fussilat Surah, Ayah No. 44.

[2] سورة الاسراء ، الآية: 82.
Al-Israa Sura, Ayah No. 82.

[3] نشرة في مجلة الدعوة ، العدد (1497) تاريخ 1/2/1416هـ
Ibn-Baz's Collection of Fatwas and Articles, Op. Cit., Vol.8 , P. 364.

drank from the water. Her baby was born dead. In a later pregnancy, she became ill in her seventh month, so she drank from the water. The following night she gave birth to a baby girl, who was alive.

The woman was also told that Az-Zalzalah Sura would cause miscarriage if recited onto “black seeds”, or that those seeds would cause it; she had no idea about such claimed effects. Is she to bear any responsibility because of the death of her babies?

Answer:

First, the statement that Az-Zalzalah Sura causes either healing or death and causes miscarriage is unfounded. In fact, it is a myth.

Second, no ransom or atonement is demanded of the woman in question, for her action did not cause her children’s death. [1]

1.81 How to Protect Yourself from Witchcraft and Envy:

Question:

Is there some Du’a that I can say to protect myself from the evil eye?

Is there some Du’a that I can say to protect myself from witchcraft?

Answer:

In the name of Allah, and praise be to Him.

As mentioned in the ‘sound’ Hadiths, one can do the following for protection from all evils:

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[1] مجموع فتاوى سماحة الشيخ ابن باز، ج 2 ص 924. Ibn-Baz’s Collection of Fatwas, VoL 2, p. 924.

Recite the Suras of A1-Ikhlaas, Al-Falaq and An-Nas three times after the Fajr (dawn) and Maghrib (sunset) prayers.

Seek refuge in Allah's perfect words from the evil of what He has created, morning and evening, three times each. Say three times in the evening and in the morning these prayers:

"In the name of Allah, with Whose name nothing on earth or in the heavens can cause harm, and He is the all-Hearing all- Knowing." [1]

May Allah grant success to all Muslims. [2]

1.82 Legal Treatment of Witchcraft:

Question:

I have heard one of the Ulama say: "If someone thinks that he has been bewitched, he can be treated by putting seven Sidr leaves in a bowl of water, and reciting onto the bowl the following: Al-Falaq, An-Nas, Al-Kafirun and Al-Fatiha Suras, Al-Kursi and "(102) and that which was revealed to the two angels in Babel, Harut and Marut...." [3]

How valid is that?

What does one have to do if one thinks he has been bewitched? Please advise us. May Allah reward you.

Answer:

There is no doubt that Sihr (magic) exists, and some of it is imaginary. However, it is by Allah's permission that it occurs and becomes effective. With respect to sorcerers, Allah says, "(102) And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the

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[1] Op. Cit. سبق تخريجه ص 116.

[2] Ibn-Baz's Collection of Faiwas, Vol. 2, p. 687 مجموع فتاوى ابن باز ، ج 2 ص 687.

[3] A1-Baqarah Sura, Ayah No. 102. سورة البقرة ، الآية: 102.

devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angels) people learn that by which they cause division between man and wife; but they injure thereby no one save by Allah's leave." [1]

Thus, Sihr can produce effects, but only by Allah's permission, in terms of His worldly laws and His Divine Destiny. In fact, nothing can exist without His Decree and permission. As for witchcraft, it can be treated and cured. The attempt to bewitch the Prophet ﷺ is a case in point. When it happened, the magic was uncovered and foiled, and the Prophet ﷺ was cured of it with Allah's blessing. This implies that once the magic is uncovered, it can be foiled. Whatever evil incantations sorcerers do can never take place or work without the permission of Allah, Who is over everything competent.

Concerning treatment, the patient can treat himself with, Ruqya if he is mentally well, or somebody else can perform the Ruqya unto him. The Raqi does Nafth unto the patient's chest or some other body parts, reciting the following:

The Suras of AI-Fatihah, AI-Ikhlaas, AI-Falaq, An-Nas and Al-Kafirun, and AI-Kursi Ayah.

"(117) And We inspired Moses (saying): Throw thy staff! And Io! it swallowed up their lying show. (118) Thus was the Truth vindicated and that which they were doing was made vain.
(119) Thus were they there defeated and brought low." [2]

"(79) And Pharaoh said: Bring every cunning wizard unto me. (80) And when the wizards came, Moses said unto them: Cast your cast! (81) And when they had cast, Moses said:

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[1] سورة البقرة، الآية: 102- Al-Baqrah Sura, Ayah No. 102

[2] سورة الاعراف، الآيات: 117–119- Al-A'Raaf Sura, Ayahs No. 117-119

That which ye have brought is magic. Lo! Allah will make it vain. Lo! Allah upholdeth not the work of mischief makers. (82) And Allah will vindicate the Truth by His words, however much the guilty be averse." [1]

"(65) They said: O Moses! Either throw first, or let us be the first to throw? (66) He said: Nay, do ye throw! Then Lo! Their cords and their staves, by their magic, appeared to him as though they ran. (67) And Moses conceived a fear in his mind (68) We said: Fear not! Lo! Thou art the higher. (69) Throw that which is in thy right hand! It will eat up that which they have made. Lo! That which they have made but a wizards artifice, and a wizard shall not be successful to whatever point (of skill) he may attain." [2]

It is recommended that AI-Ikhlaas, AI-Falaq and An-Nas Suras be recited three times. Then, the Raqi should pray for the patient with these words: "O Allah, Lord of mankind! I beg You to remove the suffering. I beg You, as You are the Healer, and there is no healing but Yours, to bring about a healing that leaves behind no ailment." [3] He should also say this Ruqya three times: "In the name of Allah I am performing this Ruqya unto you to get rid of what is harming you, of the evil of all souls and the effects of evil eyes. May Allah bring about healing. In the name of Allah I am performing this Ruqya unto." [4] It is also recommended, while praying for the patient's healing, to say these prayers, preferably three times: "I seek refuge for you in Allah's perfect Words from the evil of what He has created." [5]

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1 سورة يونس، الآيات: 79–82- Yunus Sura, Ayaha No. 79-82

2 سورة طه ، الآيات : 65–69- Taha Sura, Ayahs No. 65-69.

3 سورة تخريجه ص 110- Op. Cit.

4 سورة تخريجه ص 110- Op. Cit.

5 سورة تخريجه ص 29-- Op. Cit.

'The Ruqya described above is a useful treatment. It can also be performed onto water from which the bewitched patient drinks and washes his body. It can -by Allah's permission -remove the effects of witchcraft. Adding to the water ground green Sidr leaves can have a healing effect, for this has been tried a lot, and we have found it useful -by Allah's permission – in several cases. This Ruqya has proved effective in the treatment not only of bewitchment cases, but also of Rabt cases. In the latter cases, a husband cannot have an erection during intercourse due to the effect of magic. If the husband (called the Marbut) performs that Ruqya unto himself or has it performed unto him with or without water, the Ruqya will- by Allah's permission be beneficial.

Such treatment with Ruqya is a means to cure; but it is only Allah Who brings about cure, and He is over everything competent; with Him are both the disease and the cure, and nothing occurs without His Decree or Destiny. The Prophet ﷺ said, "Allah has not created a disease without a cure, which becomes known to some while denied the others." [1] This is a blessing from Allah, and He is the One Who guides to the straight path. [2]

1.83 Is It Allowed to Uncover Women for Ruqya Purposes?

<u>Question:</u>
As you know, a lot of people suffer from diseases for which they cannot find medical treatment, so they resort to Allah's Book (the Qur'an). They seek legal Ruqya treatment with religious scholars, and Qur'an reciters who are known to be pious and righteous. In the case of female patients, the painful spot may be in a woman's head, chest, hands or legs.

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[1] سورة تخريجه ص 33- Op. Cit.

[2] مجموع فتاوى سماحة الشيخ ابن باز ، ج 2 ص 688- Ibne-Baz's Collection of Fatwas, Vol. 2, p. 688

Is it allowed to uncover any of those body parts for recitation purposes if necessary? How much can be uncovered, if allowed at all?

Answer:

Since Allah's Book (the Qur'an) is the most beneficial cure, legal Ruqyas ought to be taught and learned so that people can benefit each other and treat difficult illnesses. Nonetheless, a Male Raqi is not to touch or see any part of a female patient's body. A Ruqya is to be performed with her veil on. This is undoubtedly beneficial. Instead, ladies ought to learn how to perform Ruqyas so that they can treat female patients.
Allah is the One Who knows. [1]

1.84 Legal Means to Foiling Witchcraft

Question:

How can Sihr be foiled by means of the Qur'an, the Suannah, and supplications?

Answer:

On the one hand, the treating Raqi should be among the best at recitation, the most committed to the Sunnah, the most practising of Shari' ah and the farthest from sins and forbidden things. Treatment by a person possessing such qualities must - by Allah's permission -be effective in foiling Sihr works. On the other hand, the patient himself ought to be a righteous, God-fearing person; Allah says, "(82) And We reveal of the Qur'an that which is a healing and a mercy for believers though it increases the evil-doers in naught save ruin." [2] Also, one has to believe that the Qur'an is a beneficial, effective cure. In other words, the Ruqya treatment must not be seen as experimenting,

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1 اللؤلؤ المكين من فتاوى ابن جبرين ، ص 22- Allu'-Lu' Al-Makeen fi Fatawa Ibn-Jibreen, p. 22.

2 سورة الاسراء، الآية 82 Al-Israa' Sura, Ayah No. 82.

but must be firmly believed to remove the illness by Allah's permission. Repetition of the selected Qur'anic verses is recommended. Besides, the Muslim has to seek protection through the Prophet'sﷺ prayers, and other established prayers from the Qur'an and the Sunnah, and he should keep the daily and the nightly supplications. By so doing, Allah will keep him away from all conniving. [1] & [2]

1.85 How the Believer Can Protect Himself from Sihr

Question:

How can Atf, Sarf and Sihr be treated? How can the believer protect himself from them? Are there any supplications from the Qur'an and the Sunnah for that purpose?

Answer:

There are a variety of treatments:

(1) Search is to be done to identify the sorcerer's work. If, for example, it is known that he has put some hair in a certain place, or writings on combs, that thing has to be removed from that place and destroyed. As a result, the magic is rendered ineffective, and the sorcerer's plan is foiled.

(2) If the sorcerer is known, he must be forced to remove his magic. In fact, he has to be threatened: Unless you remove what you have done, your neck will be struck with the sword. Even if he removes his magic, he has to be executed, for this is his due punishment, without

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[1] انظر للفائدة فوائد الذكر في الوابل الصيب لابن القيم رحمه الله تعالى.
For more information on the value of Allah's remembrance, you may consult Ibn-Al-Qayyim's Al-Wabil Assayyib.

[2] اللؤلؤ المكين من فتاوى ابن جبرين ، ص 10.
Allu'-Lu' Al-Makeen fi Fatawa Ibn-Jibreen, p. 22.

having to persuade him to repent. The Prophet ﷺ said, "The sorcerer's punishment is a strike with the sword."[1]

(3) Ruqya treatment can be administered. It is effective in removing Sihr. It involves doing Qur'anic recitations straight onto the patient, or onto water in a container. The Raqi is to recite: Al-Kursi Ayah, the Sihr verses in Al-'Araaf, Yunus and Taha Suras, and the Suras of Al-Kafirun, Al-Ikhlaas, Al-Falaq and An-Nas. Then, he is to pray for the patient's healing. It is recommended to use the Prophet's established supplications, such as:
"O Allah, Lord of mankind! I beg You to remove the suffering. I beg You, as You are the Healer, and there is no healing but Yours, to bring about a healing that leaves behind no ailment." [2] He should also say Jibreel's Ruqya, done on the Prophet ﷺ: "In the name of Allah I am performing this Ruqya unto you to get rid of what is harming you, of the evil of all souls and the effects of evil eyes. May Allah bring about healing. In the name of Allah I am performing this Ruqya unto you." [3] The Ruqya should be repeated three times, and so should the Suras of Al-Ikhlaas, Al-Falaq and An-Nas.
As mentioned earlier, the recitation can be done onto water in a container. The patient drinks some of the water and washes himself with the rest once - or more if necessary. With Allah's permission, the ailment will be removed. That Ruqya treatment has been mentioned by the Ulama. For example, late Sheikh Abdurrahman

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[1] اخرجه الترمذي ، رقم (1460)، كتاب الحدود. Sunan Attirnidhi, Kitab Al-Hudud (Book of Penalties), Hadith No. 1460.

[2] سورة تخريجه ص 110. Op. Cit.

[3] سورة تخريجه ص 110. Op. Cit.

Ibn-Hassan mentioned that in the chapter on Annashrah in his book Fat-h Al-Majeedfi Sharh Kitab Attawheed.

(4) Sihr can be Also treated this way. Grind seven green Sidr leaves; put the ground leaves into water; recite unto the water containing the Sidr leaves, the abovementioned Ayahs and Suras; say the mentioned prayers; have the patient drink some of the water and wash his body with the rest. This treatment is also beneficial in Rabt cases, where a husband is so bewitched that he cannot have intercourse with his wife. The following are the Suras and Ayahs to be recited in the Ruqya treatment of Sibr and Rabt:

- Al-Fatihah
- Al-Kursi Ayah:

"(255) Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. F Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous." [1]

- "(106) (Pharaoh) said: If thou comest with a token, then produce it, if thou art of those who speak the truth. (107) Then he flung down his staff and lo! it was a:

serpent manifest; (108) And he drew forth his hand (from his bosom): and lo! it was white for the beholders. (109) The chiefs of Pharaoh's people said:

Lo! this is some knowing wizard, (110) Who would

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[1] Al-Baqarah' Sura, Ayah No. 255. سورة البقرة، الآية 255

expel you from your land. Now what do ye advise? (111) They said (unto Pharaoh): Put him off (a while) him and his brother and send into the cities summoners, (112) To bring each knowing wizard unto thee. (113) And the wizards came to Pharaoh, saying: Surely there will be a reward for us if we are victors. (114) He answered: Yea, and surely ye shall be of those brought near (to me). (115) They said: O Moses! Either throw (first) or let us be the first throwers? (116) He said: Throw! And when they threw they cast a spell upon the people's eyes, and overawed them, and produced a mighty spell. (117) And We inspired Moses (saying): Throw thy staff! And lo! it swallowed up their lying show. (118) Thus was the Truth vindicated and that which they were doing was made vain. (119) Thus were they there defeated and brought low. (120) And the wizards fell down prostrate, (121) Crying: We believe in the Lord of the Worlds, (122) The Lord of Moses and Aaron." [1]

- "(79) And Pharaoh said: Bring every cunning wizard unto me. (80) And when the wizards came, Moses said unto them: Cast your cast! (81) And when they had cast, Moses said: That which ye have brought is magic. Lo! Allah will make it vain. Lo! Allah upholdeth not the work of mischief makers. (82) And Allah will vindicate the Truth by His words, however much the guilty be averse." [2]

- "(65) They said: 0 Moses! Either throw first, or let us be the first to throw? (66) He said: Nay, do ye throw! Then Lo! their cords and their staves, by their

[1] سورة الأعراف، الآيات: 106 - 122 AlA'araaf Sura, Ayahs No. 106-122.

[2] سورة يونس، الآيات: 79 - 82 Yunus' Sura, Ayahs No. 79-82.

magic, appeared to him as though they ran. (67) And Moses conceived a fear in his mind (68) We said: Fear not! Lo! thou art the higher. (69) Throw that which is in thy right hand! It will eat up that which they have made. Lo! that which they have made but a wizards artifice, and a wizard shall not be successful to whatever point (of skill) he may attain." [1]

- Al-Kafirun Sura
- Al-Ikhlaas, Al-Falaq and An-Nas Suras - to be recited three times.
- Saying some Shar'i prayers - preferably three times
- such as:

"O Allah, Lord of mankind! I beg You to remove the suffering. I beg You, as You are the Healer, and there is no healing but Yours, to bring about a healing that leaves behind no ailment." [2]

"In the name of Allah I am performing this Ruqya unto you to get rid of what is harming you, of the evil of all souls and the effects of evil eyes. May Allah bring about healing. In the name of Allah I am performing this Ruqya unto." [3]

If the prescribed recitations and supplications are done straight unto the patient, and if Nafth is done unto his head or chest, he will - by Allah's permission - be cured of Sihr. [4]

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1 Taha Sura, Ayahs No. 65-69. سورة طه ، الآيات 65 - 69.

2 Op. Cit. سورة تخريجه ص 110

3 Op. Cit. سورة تخريجه ص 110

4 Ibne-Baz's Collection of Fatwas and Articles, Op. Cit., Vol. 8, P. 144. مجموع فتاوى و مقالات منتوعة ، ج 8 ص 144.

Chapter II
The Evil Eye and Envy

2.1 Using the Evil Eye Ruqya for a Car

<u>Question:</u>

According to one story, someone cast an evil eye on another's car, so the car did not start. The owner asked the eye- caster to do ablution (to wash for Salat), which the latter did. The owner took the water used for ablution and put it in the car radiator, and the car started as if nothing had happened.

What is the validity of what the owner did? I am aware of having this done only in the case of evil eyes cast on humans.

<u>Answer:</u>

What the owner did is valid; as the evil eye can be cast on animals, so can it be cast on factories, houses, trees, artifacts, cars, wild animals, etc.

In such cases treatment is conducted as follows: the eye- caster is to do ablution or wash all his body or a part of it; this water, used in ablution or washing, is to be poured onto the cast receiver, animate or inanimate. In the case of the car, putting the ablution or wash-water in the radiator is beneficial by Allah's permission. It is a type of treatment similar to wound treatment. The Prophet ﷺ says, "If you are requested to wash (for evil eye treatment purposes), do wash." [1] In this regard a lot of well-known stories and incidents have been documented. [2]

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[1] Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2188. اخرجه مسلم رقم (2188)، كتاب السلام.

[2] A Fatwa by Al-Jibreen, Signed by him. فتوى للشيخ عبدالله الجبرين عليها توقيعه.

2.2 Asking the Eye-Caster for Wash-Water and How He Should Respond

Question:

In Sahih Muslim it is stated in one Hadith, “The evil eye is a fact. Should anything precede destiny, it would be the evil eye. If you (suspected of being the eye-caster) are asked to wash (and to give your wash-water to be used as a cure for the effect of your cast), you should do that.”

Does this mean that one should not hesitate to ask the eye-caster for his wash-water? What advice would you give to whoever is asked for his wash-water?

Answer:

Once the eye-caster is definitely identified, he should be asked to wash parts of his body, e.g., his hands. The water he uses in the washing is to be poured onto or drunk by the eye- receiver. On the other hand, if a person realizes his eyes can cast evil, he should accompany his looks with such prayers as /rnaashaa-allaah!/ (How admirable what Allah has willed!), /laa-ĥawla wa-laa-quwwata illaa-billaah/ (There is no might or power, except with Allah). If the eye is already cast, he should do Nafth on the eye-receiver or wash some parts of his own body and pour the wash-water on him.

When asked for his wash-water for evil eye treatment, one should not refuse whether or not he is the eye-caster. He should not get angry in such cases, even if he knows he does not cast evil eyes. Sometimes, the eye precedes one’s intentions. It often happens that the eye is cast so unawares that one may do it unto his own children or money, which he later regrets. [1]

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[1] فتوى للشيخ عبدالله الجبرين عليها توقيعه. A Fatwa by Al-Jibreen, Signed by him.

2.3 How Witchcraft and Evil Eyes Work

<u>Question:</u>
What causes one to be under the influence of witchcraft, evil eyes or Jinn possession?

<u>Answer:</u>
One must be fully aware that witchcraft is forbidden and is an act of Kufr (denial of Allah); the sorcerer employs devils, and appeals to the Jinn for support in implementing harmful tasks. For instance, when the sorcerer wants to harm a man or woman, he invites his devils, who obey him, and he slaughters (animals) as a sacrifice to them or serves them one way or the other. He, then, asks them to possess whomever he wants to harm, and the possession takes place, but by the permission of Allah.

Treatment of witchcraft effects is by seeking protection in Allah's remembrance, worship and obedience on the one hand, and in shunning sins and bad company on the other. One should also read the Qur'an as much as possible, ponder on the meanings of its Ayahs and regularly say the daily and nightly prayers. In response to all these good deeds, Allah will protect one from the influence of possession and magic.

As far as the evil eye is concerned, there are those who are jealous and envious of others. On seeing a pleasing thing, they direct their hearts towards it trying to speak so sharply that their eyesight produces some kind of poisonous emissions which affect the cast-receiver, but by Allah's permission.

Treatment of evil eye effects lies in avoiding the company of people known for being envious; one should not wear his best dress in their presence. The eye-casters themselves should be advised to refrain from harming others and should be asked to pray for blessings for fellow Muslims and to always say such things as /maa shaa-allaah!/ (How admirable what Allah has

willed!) and /laa hawla wa-laa quwwata illaa bil-laahl (There is no might or power, except with Allah.)"[1]

2.4 Unintentional Casting of Evil Eyes

Question:
Is it possible for someone to cast an evil eye unintentionally?
What is the treatment for that?

Answer:
As stated in the Hadith, the evil eye is a fact; no sooner does the eye-caster admires an object he sees - e.g., a human, an animal or a property - than his evil envious self visualizes some harm done to it. As a result, some sort of poisonous emissions affect the admired object, but by Allah's permission in terms of what is, not in terms of what ought to be. This could happen unintentionally; for instance, without being aware, a father may cast an evil eye on his son, wife or horse, etc.
For prevention of evil eye effects, once one admires an object, he must say blessing expressions, such as Imaa shaaallaah!/ (How admirable what Allah has willed!) and /laa hawla wa-laa quwwata illaa bil-laah/ (There is no might or power, except with Allah.) For elimination of evil eye effects, the eye- caster is to wash some parts of his body and have the wash-water poured on the object.[2]

[1] فتوى للشيخ عبدالله الجبرين عليها توقيعه. A Fatwa by Al-Jibreen, Signed by him.

[2] فتوى للشيخ عبدالله الجبرين عليها توقيعه. A Fatwa by Al-Jibreen, Signed by him.

2.5 Relation between Love of Dressing Well and Envy

Question:
There is a woman who loves to wear distinct clothes, but does not want other women to be better dressed than she is, or even as equally dressed as she is. However, she has never desired any harm to befall other people's possessions.
Is this envy or pride? Mind you, she hates both envy and pride.

Answer:
We do not know what is in her heart that makes her behave the way she does. If it is envy, it is forbidden. If it is pride or arrogance that prevents her from accepting others as equals in that trait, it is forbidden as well. Condemned pride is that which denies the truth and disdains others. However, love of dressing beautifully is different; Allah is Beautiful and loves beauty.
If she is seeking fame by being distinctively dressed, her motives can be investigated. She may be one of those who have such craving without necessarily having forbidden motives. [1]

2.6 Guarding Against Evil Eyes vs. Trust in Allah

Question:
Does the Muslim have to guard against the evil eye though it is a fact as established by the Sunnah? Does such guarding contradict trust in Allah?

Answer:
The Hadith states, "The evil eye is a fact. Should anything precede destiny, it would be the evil eye. If you (suspected of being the eye-caster) are asked to wash (and to give your wash-

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[1] Al-Jibreen's Al-Kinz Aththameen (The Precious Treasure), Vol. 1 p. 231 -231 الكنز الثمين للشيخ عبدالله الجبرين ، ج ١ ص

water to be used as a cure for the effect of your cast), you should do that.” [1]

The evil eye is the human eye that harmfully affects objects, but by Allah’s permission as destined.

How the eye produces evil is known only to Allah. However, a possible explanation is that some people have evil selves, which emit, when poisoned, poisonous material, which, by Allah’s permission, harms the object it reaches, e.g., causes the object to get pain.

One should be on his guard by taking the necessary measures for protection from evil. Of these measures is seeking protection in Allah; the Prophet ﷺ used to do that for his grandchildren, Al-Hassan and Al-Hussein.[2] He used to seek protection from Jinn and human evil eyes.[3] Also when Jibreel - may His peace be upon him - performed Ruqyas unto the Prophet ﷺ, he would say, “In the name of Allah I am doing this Ruqya unto you to get rid of all that is harming you and of the evil of all spirits and eyes. May Allah cure you; in His name I am doing this Ruqya unto you.” [4]

Thus, on the one hand, one should seek Allah’s protection by saying relevant prayers and taking precautionary measures. On the other hand, if under the influence of the evil eye, one is to seek treatment. If he suspects a person as the possible eye-caster, he should ask that person to have, for example, his shirt washed in water to be used for treatment. The Prophet ﷺ says, “If you

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1 اخرجه مسلم رقم (2188)، كتاب السلام. Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2188.

2 اخرجه البخاري رقم (3371)، كتاب احاديث الانبياء. Sahih Al-Bukhari, Kitab Ahadith Al-Anbiya’ (Book of Prophet), Hadith No. 3371.

3 اخرجه الترمذي رقم (2058)، كتاب الطب، وابن ماجه رقم (2511)، كتاب الطب، وقال الترمذي: حسن غريب. Sunan Al-Tirmidhi, Kitab Attib (Book of Medicine), Hadith No. 5058.

4 تقدم تخريجه ص 29. Op. Cit.

(suspected of being the eye-caster) are asked to wash (and to give your wash-water to be used as a cure for the effect of your cast), you should do that.” [1] & [2]

2.7 Disbelievers Cast Evil Eyes

Question:
Is it true that the Kafir (disbeliever) cannot envy or cast an evil eye on a Muslim? What evidence is there?

Answer:
No, it is not true. The truth is that a Kafir, like others, can cast an evil eye. [3]

2.8 Some People Can Effectively Cast Evil Eyes Anytime They Want

Question:
We have heard that some people can effectively cast evil eyes on whomever they want any time they want. Is this true?

Answer:
No doubt the evil eye is a fact, for the Prophet ﷺ says, “The evil eye is a fact. If anything could precede destiny, it would be the evil eye.” [4] He also says, “The evil eye can take a

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1 تقدم تخريجه ص 137.
Op. Cit.

2 الكنز الثمين للشيخ عبدالله الجبرين ، ج ا ص 232 - 233.
Al-Jibreen’s Al-Kinz Aththameen (The Precious Treasure), Vol. 1 p. 232-233.

3 المرجع السابق ، ج ا ص 234.
Ibid, p. 234.

4 اخرجه مسلم رقم (2188)، كتاب السلام.

man to his grave, and can make the camel perish."[1] Thus, it can cause death, yet only Allah knows its truth.

Some people can cast the evil eye, while others cannot. Also, the eye-caster may intentionally desire harm to occur, and it does. He may not intend any harm to happen, yet it does. In other cases, he may attempt to cause harm, but he fails.

Allah has instructed people to seek refuge in Him from the evil eye among other things when he says, "And from the evil of the envier when he envieth."[2] This seeking of refuge leads to protection from the effects of the evil eye.[3]

2.9 Is the Evil Eye Effective? Does This Contradict the Qur'an?

Question:

Some people argue that the evil eye has no effects because claiming such effects contradicts the Qur'an. What is the truth?

Answer:

The truth is what the Prophet ﷺ says about it, "The evil eye is a fact."[4] This has been verified by real experience. I am not aware of any Ayahs that contradict that Hadith. How then can those people claim any contradiction with the Qur'an?! In fact, Allah has created causes for all phenomena. 'Eyes' are interpreted as the evil eye in this Ayah: "And lo! those who disbelieve would fain disconcert thee with their eyes when they

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1 Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2188.
اخرجه ابو نعيم في الحلية (90/7)، وهو في سلسلة الاحاديث الصحيحة رقم (1249).
Abu-Naeem's Al-Hilyah (The Ornament), Hadith No. 7/90.

2 Al-Falaq Sura, Aya 5. سورة الفلق ، الآية: 5.

3 A Fatwa by Al-Jibreen, Signed by him. فتوى للشيخ عبدالله الجبرين عليها توقيعه.

4 Op. Cit. تقدم تخريجه ص 143.

hear the Reminder…”[1] However, irrespective of the meaning of the Ayah, the evil eye is an undisputed fact, which has been verified by real experience since the time of Allah’s Messenger ﷺ.

If affected by the evil eye, what must one do?

The evil eye must be treated with Ruqyas, but if the eye-caster is identified, he should be asked to do ablution, and the wash-water is to be given to the eye-receiver to pour on his head and back and to drink some of it. This results in healing, by Allah’s permission. It has been customary to take some of the eye-caster’s clothes, particularly the ones touching his body, such as a hat, and wash it in water to be drunk by the eye-receiver. This has proved beneficial according to documented incidents. Therefore, this prescription can be used, for the cause is valid since it is verifiable in real or legal terms; whatever has no real or legal basis must be rejected, such as the wearing of amulets for protection form the evil eye. There are no Qur’anic statements to support such use of amulets. However, Qur’anic amulets have been allowed by some of the Salaf, particularly if there is real need for them. [2]

2.10 How to Treat Evil Eye Effects & Guarding Against the Evil Eye vs. Trust in Allah

Question:

Does the evil eye affect people? How can its effects be treated? Is guarding against the evil eye incompatible with trust in Allah?

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1 سورة القلم ، الآية: 51- Al-Falaq Sura, Aya 51.

2 فتاوى العلاج بالقرآن و السنة- الرقى وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة، ص 43 ، 44، والفتوى للشيخ محمد بن عثيمين.
Ifta’ Permanent Committee, Fatwas on Treatment Using the Qur’an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, p. 43-44

Answer:

We believe that the evil eye is true both legally and physically. Allah says, “And lo! those who disbelieve would fain disconcert thee with their eyes….”[1] This is interpreted by Ibn-Abbas as well as others to mean the casting of the evil eyes by the disbelievers. Also, the Prophet ﷺ says, “The evil eye is a fact. Should anything precede destiny, it would be the evil eye.” [2]

As narrated by Annasa’i and Ibn-Majah, “Amir IbnRabee’ah saw Sahl Ibn-Hunayf doing a ghusl (washing his body) and said, ‘I have not seen the like of what I see today, not even the skin of a maiden who has never been out of doors.’ Sahi fell to the ground. The Messenger of Allah was approached and was told, ‘Messenger of Allah, can you do anything about Sahl? He has fallen to the ground.’ He said, ‘Do you suspect anyone?’ They said, ‘We suspect Amir Ibn-Rabee’ah.’ The Messenger of Allah said, ‘Why does one of you kill his brother? If you see something you admire in your brother, you should ask Allah to bless him.’ He summoned Amir and said to him, ‘Do Ghusl.’ Amir washed his face, hands, elbows, knees, the end of his feet, and inside his lower garment in a vessel. Then he poured it over him....” [3] Sahl was healed. This is a well-documented incident testifying to the reality of the evil eye, which cannot be denied.

This is how to treat the effects of the evil eye according to Shari’ah:

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[1] سورة القلم ، الآية: 51.
Al-Qalam Sura, Aya 51.

[2] تقدم تخريجه ص 116.
Op. Cit.

[3] اخرجه ابن ماجه رقم (3509)، كتاب الطب، ومالک في الموطا (938/2 ، 939)، واحمد في المسند (486/3).
Sunnah Ibn-Majah, Kitab Attib (Book of Medicine), Hadith No. 3509.

1. With Ruqyas:

The Prophetﷺ says, "Nothing is as good as Ruqyas for treating evil eyes stingsﷺ bites." [1] Angel Jibreel - may His peace be upon him - used to do a Ruqya on the Prophetﷺ by saying, "In the name of Allah I am doing this Ruqya unto you to get rid of all that is harming you and of the evil of all spirits and eyes. May Allah cure you; in His name I am doing this Ruqya unto you." [2]

2. With the eye-caster's Ghusl:

An example of such Ghusl is what was done by Amir in the incident of the above-mentioned Hadith.

Regarding the use of the eye-caster's urine or stool, there is no foundation for such use or for the use of any other traces. What is valid is the washing of body parts or the inside of garments or other dress articles, such as hats and headscarves.

It is legitimate to take preventive measures against evil eyes. This is not in contradiction with trust in Allah. In fact, it is an act of trust in Him, for it involves relying on Allah while taking the steps He permitted or commanded to be taken. The Prophetﷺ did that for Al-Hassan and Al-Hussein by praying, "I seek protection for you in Allah's perfect Words from every Satan, crawling creatures and evil eyes," and "This is how Prophet Ibraheem used to seek protection for Iss-haaq and Isma'eel (Issac and Ishmael) - may His Peace be upon them." [3] & [4]

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1. اخرجه ابو داود رقم (3889)، كتاب الطب. Sunan Abu-Dawood, Kitab Attib (Book of Medicine), Hadith No. 3889.
2. تقدم تخريجه ص 29. Op. Cit.
3. تقدم تخريجه ص 142. Op. Cit.
4. فتاوى العلاج بالقرآن و السنة- الرقى وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة، ص 43 ، 44، والفتوى للشيخ محمد بن عثيمين. Ifta' Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, p. 43-44

2.11 On Extra Reward for Death Due to the Evil Eye:

Question:

If one dies as a consequence of the effects of the evil eye, does he receive any privilege or extra rewards?

Answer:

I do not know of extra rewards or privileges in such cases, for this is some kind of test by Allah. However, it can be argued that death resulting from evil eye effects is comparable to death by drowning or burning. Whatever the status, we pray for good rewards to evil eye victims. Nevertheless, we cannot give a definite answer in this regard. [1]

2.12 Throwing What You Are Eating if Someone Is Looking at You:

Question:

There are those who would throw whatever they are eating in their hands if they find that someone is looking at them for fear of the evil eye.
How would you judge this?

Answer:

This is unfounded, and it contradicts the Prophet's teaching, for he says, "If a piece (of food) drops off you (while eating), clean and eat it." [2] & [3]

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1 كتاب الدعوة، للشيخ ابن عثيمين ، ج 2 ص 184-
Kitab Ada'wah, (Book of the Call), Ibn-Uthaimeen, Vol. 2, p. 184.

2 اخرجه مسلم رقم (2033)(135)،ورقم (2034)(136)، كتاب الاشربة-
Sahih Muslim, Kitab Al-Ashribah (Book of Drinks), Hadith No. 2033, 2034.

3 فتاوى العقيدة، ابن عثيمين ، ص 322-
Uthaimeen's Fatawa Al-Aqeedah (Belief Fatwas), p. 322.

2.13 The Truth of the Evil Eye

Question:

What is the truth about the evil eye? Allah, Glory be to Him, says," And from the envy of the envier when he envieth." [1] Is it true according to the Hadith that "Two thirds of deaths are a result of the evil eye"? What should a Muslim do if he suspects that someone has cast an evil eye on him? Is the wash-water of the eye-caster beneficial in treating the effects of the evil eye? Does the eye-receiver drink the wash-water or wash with it?

Answer:

To cast an evil eye means to cause harm to an object by means of the eye. This involves the looker's admiration of an object, followed by the working of his evil self, which transmits its poisonous emissions to the object looked at. Commanding the Prophet ﷺ to seek protection from enviers, Allah says in the Qur'an, "And from the evil of the envier when he envieth." [2]

All enviers are eye-casters, but not all eye-casters are enviers. Therefore, seeking refuge from the evil of the envier includes that of the eye-caster. From both the envier and the eye-caster emissions come out towards the object (the envied or eye-receiver); it can be hit or missed. If unprotected, the object will be affected, but if protected and alert, it will not be harmed; it may even send back the emissions to the caster. [This is adapted from Zad Al-Ma 'ad.]

The effect of eye-casting is verified by the Hadiths. For instance, Aisha said, "Allah's Messenger ﷺ used to instruct me to

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[1] سورة الفلق ، الآية: 5. Al-Falaq Sura, Aya 5.

[2] سورة الفلق ، الآية: 5. Al-Falaq Sura, Aya 5.

have a Ruqya done for evil eye treatment."[1] Also, Ibn-Abbas reported that the Prophetﷺ said, "The evil eye is a fact. If anything should precede destiny, it would be the evil eye. If you are asked to wash (and to give your wash-water to be used as a cure for the effect of your cast), you should do that." [2] Asma Bint-'Amees is reported to have said, "O Messenger of Allah, The Ja'far family are prone to eye-casting. Shall we have Ruqyas done unto them?" He replied, "Yes. If anything should precede destiny, it would be the evil eye." [3] "The Prophetﷺ used to instruct the eye-caster to do Wudu (ablution), then give the wash-water to the eye-receiver to wash with," said Aisha. [4]

There is the well-known incident of Sahl Ibn-Hunayf and Amir Ibn-Rabee'ah. According to the Hadith, "The Prophetﷺ went out and walked with Sahl towards Makkah. When they reached the Al-Khrar pass, Sahi decided to wash. He had a nice body with white skin. When Amir saw him washing, he said, 'I have not seen the like of what I see today, not even the skin of a maiden who has never been out of doors.' Sahi fell to the ground."

"The Messenger of Allah was approached and told, 'Messenger of Allah, can you do anything about Sahl? By Allah, he cannot raise his head.' He replied, 'Do you suspect anyone of it?' They said, 'We suspect Amir Ibn-Rabee'ah.' "

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[1] اخرجه البخاري رقم (5738)، كتاب الطب، ومسلم رقم (2195)، كتاب السلام.
Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5738 & Sahih Muslim, Kitab Assalam (Book of peace), Hadith No. 2195.

[2] تقدم تخريجه ص 143.
Op. Cit.

[3] اخرجه الترمذي رقم (2059)، كتاب الطب، واحمد، في المسند (438/6)، وابن ماجه رقم (3510)، كتاب الطب وقال الترمذي: حسن صحيح.
Sunan Al-Tirmidhi, Kitab Attib (Book of Medicine), Hadith No. 2059.

[4] اخرجه ابو داود رقم (3880)، كتاب الطب.
Sunan Abu-Dawood, Kitab Attib (Book of Medicine), Hadith No. 3880.

"The Messenger of Allah summoned Amir. Being furious with Amir, he said, 'Why does one of you kill his brother? Why did you not ask Allah to bless him? Do Ghusl (and bring the wash-water).' Amir washed his face, hands, elbows, knees, the end of his feet, and inside his garment in a vessel. The water from Ghusl was poured on Sahi's head and back. Then, Sahi was able to go off unharmed with the people." [1]

In view of those Hadiths as well as others and in view of practical experience, the Ulama Jumhur (majority of religious scolars) are agreed on the effect of the evil eye.

Regarding the statement ("Two thirds of deaths are the result of the evil eye.") you mentioned, we have no knowledge of how sound a Hadith it is. However, it is mentioned in Nayl AlAwtar that according to a Hadith Hassan (a good Hadith) reported by Jabir, the Prophetﷺ said, "The majority of the deaths to be caused by other than normal ways are - as Allah has destined - those resulting from the effect of spirits." [2] 'Spirits' refers to evil eyes.

Muslims ought to seek protection from the evil of humans and Jinn. This is done by having strong faith and trust in Allah, by invoking Him in humility and by frequent recitation of AlIkhlaas, Al-Falaq, Annas, Al-Fatiha and Al-Kursi Ayah as well as saying the Prophet's established prayers.

There are a lot of Shar'i prayers, which one can say. These are examples of such prayers:

"I seek refuge in the perfect words of Allah from His anger and punishment, from the evil of humans and from the promptings of devils and their presence."

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[1] تقدم تخريجه ص 143.
Op. Cit.

[2] اخرجه الطيالسي في مسنده رقم (1760)، والطحاوي في المشكل والبزار وحسنه الحافظ في الفتح (176/10)، وهو في السلسلة الصحيحة رقم (747).
Musnad Attyalisi, Hadith No. 10/176.

"There is no God save Him. In Him have I put my trust, and He is Lord of the Tremendous Throne." [1]

If one suspects or identifies his eye-caster, he should request him to wash. A bowl of water is to be brought. The eye-caster uses the water to wash his mouth, his face, his legs (right then left), then his garment; the used water is to be going into a container during the washing process. This wash-water is to be poured on the head of the eye-receiver in one go from behind, and he will be healed by Allah's permission. [2]

2.14 Evil Eye Treatment with Incense Burning

Question:

Is it allowed to incense-burn alum, herbs and leaves as a means of treating the effects of the evil eye?

Answer:

This way is not allowed for treating the effects of the evil eye, for it is not a compatible means of treating such effects. It is feared that incense burning may be meant as a way of pleasing the Jinn for the sake of utilizing them in bringing about healing.

The appropriate method of treatment is by Shar'i Ruqyas, as verified by sound Hadiths. [3]

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1 سورة التوبة ، الآية: 129.
Al-Tawbah Sura, Ayah 129.

2 فتاوى العلاج بالقرآن و السنة-وما يتعلق بها للشيخ ابن باز، ابن عثيمين ، اللجنة الدائمة، ص 46 ، 49، والفتوى للجنة الدائمة.
Ifta' Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Isses, by Ibn-Baz and Ibn-Uthaimeen, pp. 46-49.

3 فتاوى العلاج بالقرآن و السنة-وما يتعلق بها للشيخ ابن باز، ابن عثيمين ، اللجنة الدائمة، ص 45، والفتوى للجنة الدائمة.
Ifta' Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Isses, by Ibn-Baz and Ibn-Uthaimeen, pp. 45.

2.15 Jealousy

Question:

I sometimes feel hardening in my heart, and sometimes get a disease like hidden Shirk or jealousy of some people. I say some of the Prophet's prayers a lot: "O Allah, I seek refuge in You from associating partners with You while I know, and I ask Your forgiveness for what I do not know." [1] I also pray for those of whom I am jealous so as to atone wronging them.

Is there some treatment which can cure me of the serious disease I am suffering from?

Answer:

You have to keep remembrance of Allah and recite the Qur'an as much as you can. You should- also perform more voluntary acts of worship and be in the company of righteous, religious people. All such deeds must be intended to please Allah, glorified and exalted be He, not to please people. If hypocritical inclinations creep in, you must replace them with seeking Allah's pleasure and reward in the hereafter.

In order to get rid of jealousy, you must believe that all blessings are from Allah, who distributes them among people. He says, "We have apportioned among them their livelihood in the life of the world, and raised some of them above others in rank that some of them may take labor from others; and the mercy of thy Lord is better than (the wealth) that they amass."[2] One is required to love for his brother what he loves for himself; the Prophet ﷺ says, "None of you will be a believer till one loves

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[1] اخرجه امحد في المسند (403/4) ، وذكره الهيثمي في المجمع (226/10 ، 227)- Musnad Ahmad, Hadith No. 4/403.

[2] سورة الزخرف ، الآية: 32- Az-Zukhruf Sura, Ayah 32.

for his brother what he loves for himself.” [1] Instead of busying oneself with envy and casting evil eyes, one should engage in doing useful deeds and saying what is good. [2]

2.16 The Difference between Witchcraft and the Evil Eye & Treatment of Eye-Casters and Eye-Receivers

Question:

What is the difference between witchcraft and the evil eye? What is the Islamic position on the evil eye? If it is true, how can it be treated?

Answer:

Sihr (the Arabic for magic) in simple language originally means the thing that is subtle and whose causes are a mystery.
As a technical term, Sihr refers to incantations and Ruqyas, some of which may affect hearts and bodies, and the result of such effects could be illness, death and feuds between spouses; Allah says, “... And from these two (angels) people learn that by which they cause division between man and wife; but they injure thereby no one save by Allah’s leave....” [3]

The evil eye refers to causing harm to an object by means of the eye. According to sound Hadiths, the Prophet ﷺ says, “The evil eye is a fact. If anything should precede destiny, it would be the evil eye. If you are asked to wash (and to give your

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1 فتاوى العلاج بالقرآن و السنة-وما يتعلق بها للشيخ ابن باز، ابن عثيمين ، اللجنة الدائمة، ص 46 ، 49، والفتوى للجنة الدائمة.
Sahih Al-Bukhari, Kitab Al-Iman (Book of Faith), Hadith No. 13 & Sahih Muslim, Kitab Al-Iman (Book of Faith), Hadith No. 45.

2 فتاوى العلاج بالقرآن و السنة-وما يتعلق بها للشيخ ابن باز، ابن عثيمين ، اللجنة الدائمة، ص 28 ، 29، والفتوى للجنة الدائمة.
Ifta’ Permanent Committee, Fatwas on Treatment Using the Qur’an and the Sunnah, Ruqyas and Related Isses, by Ibn-Baz and Ibn-Uthaimeen, pp. 28-29.

3 سورة البقرة ، الآية: 102.
Al-Baqara Sura, Ayah 102.

wash-water to be used as a cure for the effect of your cast), you should do that."[1] Like witchcraft, casting evil eyes is forbidden.

As far as the eye-caster is concerned, he has to remember Allah and pray for the blessing of the object he admires. As the Prophet ﷺ says, "Why shouldn't you, when you see something you admire, pray for its blessing?"[2] To pray for blessing, the eye-caster can say, /mashaa-allah!/ (How admirable what Allah has willed!), /laa-hawla wa-laa quwwata illaa-billaah/ (There is no might or power, except with Allah!" He can also ask Allah to bless the admired object.

As for the eye-receiver, he ought to seek Allah's protection from the evil eye by having strong faith and trust in Allah and reading the Qur'an and saying established prayers.

If the eye-receiver identifies his eye-caster, he is allowed to request the latter to wash his face, hands and the inside of his garment in a bowl; with this wash-water the eye-receiver washes himself, for the Prophet ﷺ says, "If you (suspected of being the eye-caster) are asked to wash (and to give your wash-water to be used as a cure for the effect of your cast), you should do that."[3]

2.17 Envy Treatment and Prevention

<u>Question:</u>

How can the effects of Hassad (envy) be treated and how can we protect ourselves from it?

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[1] تقدم تخريجه ص 143. Op. Cit.

[2] تقدم تخريجه ص 146. Op. Cit.

[3] فتاوى العلاج بالقرآن و السنة-وما يتعلق بها للشيخ ابن باز، ابن عثيمين ، اللجنة الدائمة، ص 58 ، 59، والفتوى للجنة الدائمة.
Ifta' Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Isses, by Ibn-Baz and Ibn-Uthaimeen, pp. 58-59.

Answer:

Envy is a dangerous disease and a serious defect. It is desiring the termination of a blessing which Allah has bestowed on a person. It is considered a challenge to Allah's will. It is a typical trait of the Jews and disbelievers, as He says, "Neither those who disbelieve among the People of the Scripture nor the idolaters love that there should be sent down unto you any good thing from your Lord." [1] He also says, "Many of the People of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth hath become manifest unto them." [2] About those Jews who envied the Prophet ﷺ, Allah says, "Or are they jealous of mankind because of that which Allah of His bounty hath bestowed upon them?" [3]

Concerning treatment, on the one hand, the envier has to seek refuge in Allah from envy, and to pray for his own healing, and to remember Him a lot whenever he sees an object he finds admirable.

On the other hand, the envied have to seek refuge in Allah from the evil of enviers, to regularly recite Al-Falaq and Annas Suras, to pray a lot for Allah's protection and to trust in Him.

2.18 How to Protect Oneself and Family from Envy

Question:

How can one protect himself and his family from envy?

Answer:

Envy is desiring the termination of a blessing given to someone. It is a condemned trait typical of Iblees (Satan), the

[1] سورة البقرة ، الآية: 105. Al-Baqara Sura, Ayah 105.

[2] سورة البقرة ، الآية: 109. Al-Baqara Sura, Ayah 109.

[3] سورة البقرة ، الآية: 54. Al-Baqara Sura, Ayah 54.

Jews and evil humans present and past. It represents a challenge to Allah’s will and destiny.

For the Muslim to avoid being envious, he has to accept Allah’s will and destiny and to love for his brethren what he loves for himself, as the Prophet ﷺ demands of Muslims in his saying, “No one of you will (really) believe till he loves for his brother what he loves for himself.” [1] He should also take the necessary measures conducive to good and preventive of evil, while firmly trusting in Allah and His blessings.

Protecting oneself and family from the evil of envy is by seeking refuge in Allah from it, as Allah commands in Al-Falaq Sura. It can be accomplished also by good deeds, charity and alms to the poor and the needy, particularly when one receives money in the presence of some needy person. In such a particular situation, one should give a charity to suppress the needy person’s envious desire, which may be aroused by the money one is receiving in his presence. [2]

2.19 Can the Jinn Cast Evil Eyes on Humans?

<u>Question:</u>

Is it true that the Jinn can cast evil eyes on humans? If the answer is “Yes”, is it valid to wash the places which they are thought to frequent, to wipe those places with a piece of cloth, and then rub the patient with the cloth so as to remove the effect of the evil eye?

May Allah reward you.

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[1] تقدم تخريجه ص 154.
Op. Cit.

[2] كتاب الدعوة – الفتاوى للشيخ صالح الفوزان ، ج ا ص 68 ، 69.
Kitab Adda’wah, (Book of the Call), Al-Fawzan’s Fatwas, Vol. 1, pp. 68-69.

Answer:

In the name of Allah. Praise be to Him.

As Prophet Muhammad ﷺ mentioned, the evil eye is a fact, and it can be cast by humans and by the Jinn. The effects of the evil eye can be legally treated by Qur'anic recitations, supplications, and asking the suspected eye-caster for his wash water, with which the eye-receiver washes himself; the Prophet ﷺ said, "The evil eye is a fact, and if you - being suspected of having cast it - are asked for your wash water, give it." [1] He also said, "There is no Ruqya except for the evil eye and Hammah (poison of snakes or scorpions)." [2] As for wiping the floor or using the eye- caster's urine for treatment purposes, neither is allowed. [3]

2.20 Knocking on Wood for Protection from The Evil Eye

Question:

This question is from Abu-Umar, from Damascus: Sometimes, as soon as I mention a blessing Allah has bestowed on a relative or a friend, some people knock on wood. They do that as an expression of fear of the evil eye. In some instances, they demand of one to knock on wood by saying: "Knock on wood."

What is the validity of such behaviour? Please advise us. May Allah reward you.

Answer:

This is reprehensible behaviour, which must not be done, and the underlying belief is corrupt. Instead, when a person

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[1] Sahih Muslim, Book of Peace, Hadith No. 2188. اخرجه مسلم رقم (2188)، كتاب السلام.

[2] Sunan Abu-Daweed, Book of Medicine, Hadith No. 3889. اخرجه ابو داود رقم (3889) كتاب الطب.

[3] Ibn-Baz's Collection of Fatwas, Vol. 1, p. 351. مجموع فتاوى ابن باز ، ج ا ص 351.

gains a blessing, he has to thank Allah for it, and to beg Him to perfect that blessing and make him grateful. Allah says, "(7) And when your Lord proclaimed: If ye give thanks, I will give you more; but if ye are thankless, lo! My punishment is dire." [1] He also says, "(152) Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me. [2]

May Allah grant success to all of us. [3]

2.21 The Legal Position of the Eye-Caster and the Eye-Receiver

Question:

If a person casts an evil eye onto an object, and, as a result, some harm befalls that object, is he to make up for it, even if it was not deliberate, or envious?

Is there a legal treatment for the eye-caster and the eye-receiver by means of which they can alleviate the evil-eye effects or remove them entirely?

Answer:

According to the Hadith, the evil eye is a fact. No wonder, Allah - the Exalted, the Most High - has created some eyes with such special sight that they can harm the objects they see; the Prophet ﷺ said, "The evil eye is a fact." [4]

There is legal treatment for the eye-caster and for the eye-receiver. As for the eye-caster, to prevent the evil effects of his eyes, he must - on seeing an object he is likely to admire - say:
"O Allah, bless him / it." When Amer Ibn-Rabee'ah cast an evil

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1 Ibraheem Sura, Ayah No. 70. سورة ابراهيم ، الآية: 70-

2 Al-Baqara Sura, Ayah No. 152. سورة البقرة ، الآية: 152-

3 Ibn-Baz's Collection of Fatwas and Articles, Vol. 8, p. 424. مجموع فتاوى و مقالات منتوعة، ابن باز ، ج 8 ص 424 -

4 Sahih Muslim, Vol. 4, p. 1719. رواه الامام مسلم في صحيحه، ج 4 ص 1719 من حديث ابي هريرة رضى الله عنه-

eye on Sahi Ibn-Haneef, the Prophet ﷺ said, "Why didn't you ask Allah to bless him?" [1] The eye-caster can also say: / maa shaaallaah, laa Hawla wa-laa quwwata illa bil-laah/ ("How admirable what Allah has ordained! There is no might except with Allah.") As narrated by Hisham Ibn-Urwah, this is what the Prophet ﷺ used to say whenever he saw something admirable. In fact, if the eye-caster observes these prayers, the evil effects of his eyes will - by Allah's permission - be prevented.

However, if one casts the evil eye with the intent to cause harm, it is considered a sin, for it is an act of aggression. Some Fuqaha' (Shari'ah experts) go as far as to suggest retribution in the case of the death resulting from the evil eye, provided the eye-caster admits his guilt. They consider such death to be a deliberate murder.

As for treating the eye-receiver, Ruqya is to be administered, such as the one Jibreel - may His peace be upon him - performed unto Prophet Muhammad ﷺ: "In the name of Allah I am performing this Ruqya unto you to get rid of what is harming you, of the evil of all souls and the effects of evil eyes. May Allah bring about healing. In the name of Allah I am performing this Ruqya unto." [2] This can be said either by the patient himself, or by any of his brethren, and it should be accompanied by Nafth. This Ruqya is - by Allah's permission - effective in treating the effects of the evil eye

As prescribed by the Prophet ﷺ, the evil eye effects can be treated by having the eye-caster wash himself and the inside of

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[1] رواه الامام مسلم في موطئه، ج 2 ص 938 ، 939، ورواه الامام احمد في مسندء ، ج 3 ص 486 ، 487 ، وراوه ابن ماجه في سننه ، ج 2 ص 1160 عن ابي امامة بن سهل بن حنيف ، وانظر الذهبي في سير اعلام النبلاء، ج 2 ص 326-
Muwtta' Malik, Vol. 2, pp. 938-939.
Musnad Ahmad, Vol. 3, pp. 486-487.
Sunan Ibn-Majah, Vol. 2 p. 1160.

[2] رواه الامام مسلم في صحيحه، ج 4 ص 1718 ، 1719 من حديث ابي سعيد رضى الله عنه.
Sahih Muslim, Vol. 4, p. 1718-1719.

his garment, then pouring the wash-water on the eye receiver. [1] & [2]

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1 انظر: موطا الامام مالک، ج 2 ص 938 ، 939 ، ومسند الامام احمد ، ج 3 ص 486 ، 487 ، وسنن ابن ابن ماجه ، ج 2 ص 1160 ، وسير اعلام النبلاء، ج 2 ص 326-

Muwtta' Malik, Vol. 2, pp. 938-939.

Musnad Ahmad, Vol. 3, pp. 486-487.
Sunan Ibn-Majah, Vol. 2 p. 1160.

2 المنتقى من فتاوى الفوزان ، ج ا ص 157-

Al-Mutaqa Min Fatawa Al-Fawzan, Vol. 1, p. 157.

Chapter III

Witchcraft and Soothsaying

3.1 Seeking the Jinn's Help to Know the Unseen

Question:

(A) What is the Islamic ruling regarding those who seek the Jinn's help to know the unseen?

(B) What is the Islamic ruling regarding hypnotism, by which the hypnotist has such control over the hypnotized patient that the latter does something forbidden, is healed from a nervous disease or carries out the hypnotist's commands?

(C) What is the Islamic ruling on the saying, "By ... (name of a person)? Is it a genuine oath or not?

Answers:

(A) Knowledge of the unseen is under Allah's control. None of His creatures, be it Jinn or others, know it; they know only what He permits. If and when He wills, He reveals it by His inspiration to angels or messengers of His choice. Allah says, "Say (O Muhammad): None in the heavens and the earth knoweth the Unseen save Allah…." [1] About the Prophet Sulaiman and the Jinn Allah assigned for his service, He says, "And when We decreed death for him, nothing showed his death to them save a creeping creature of the earth which gnawed away his staff. And when he fell the jinn saw clearly how, if they had known the unseen, they would not have continued in despised." [2] toil. Allah also says, (He is) the knower of the Unseen, and

[1] Al-Naml Sura, Ayah 65. سورة النمل ، الآية: 65.

[2] Saba' Sura, Ayah No. 70. سورة سبا ، الآية: 14.

He revealeth unto none His secret, Save unto every messenger whom he hath chosen, and then He maketh a guard to go before him and a guard behind him.” [1]

Annawwas Ibn-Sam’an reported that the Prophet ﷺ said, “When Allah wants to reveal some matter, He communicates it through inspiration, which causes the heavens to tremble fiercely in fear of Allah - pride and glory be to Him. On hearing this, residents of the heavens are shocked and fall to the ground in prostration. The first to raise his head is Jibreel, to whom Allah communicates the revelation He wants. Jibreel, then, passes by angels. In each heaven, the angels ask him, ‘O Jibreel, what has Allah said?’ Jibreel replies, ‘He has said the Truth, and He is the High, the Great.’ They all repeat what Jibreel says. Jibreel reaches where the revelation is to be delivered as commanded by Allah - pride and glory be to Him. [2]

In Sahih Al-Bukhari, Abu-Hurayrah reported that Allah’s Prophet ﷺ said, “When Allah decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His saying which sounds like chains being dragged on rock. And when the state of fear disappears, they ask each other, ‘What has your Lord ordered? They say that He has said that which is true and just, and He is the Most High, the Most Great.’ Then the stealthy listeners (devils) hear this order, and these stealthy listeners are like this, one over the other. (Sufyan, a sub-narrator demonstrated that by holding his hand upright and separating the fingers.) A stealthy listener hears a word which he conveys to that which is below him and the second conveys it to that which is below him till the last of them conveys it to the sorcerer or foreteller. Sometimes a flame of fire may strike the devil before

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1 سورة الجن ، الآيتان: 26 ، 27.
Al-Jinn Sura, Ayahs No. 26-27.

2 اخرجه ابن ابي عاصو في السنة رقم (515)، وابن خزيمة في التوحيه ، والبيهقي في الاسماء والصفات.
Ibn-Abi-‘Asim’ Assunnah, Hadith No. 515, and Ibn-Khuzaimah’s Attawheed and Al-Baihaqi’s Al-Asma’ and Assifat..

he can convey it, and sometimes he may convey it before the flame strikes him, whereupon the sorcerer adds to that word a hundred lies. The people will then say, ‘Didn’t he (i.e. sorcerer) tell such-and-such a thing on such-and-such date?’ So that magician is said to have told the truth because of the statement which has been heard from the heavens.” [1]

Thus, it is not allowed to seek help from the Jinn or other creatures to learn the unseen, nor is it allowed to pray to them or invoke them or do the Mandal; this is an act of Shirk, for it involves worship of other than Allah, who commands his creatures to worship none but Him by saying, “Thee alone we worship, and thee alone we ask for help.” [2] The Prophet ﷺ was reported to have said to Ibn-Abbass, “If you ask (for help), ask Allah, and if seek support, seek Allah’s support.” [3]

(B) Hypnotism belongs to soothsaying by the invocation of a devil that the hypnotist uses to control a medium. The devil speaks and does some acts through the controlled medium, who is made to obey the commands of the hypnotist. In return for his part of the bargain, i.e., putting the medium under the hypnotist’s control, the devil receives some offerings or sacrifices.

Thus, the utilization of hypnotism as such to obtain information (about, for example, something stolen or lost, treating a patient or doing some other acts demanded by the hypnotist) is not allowed. In fact, it is an act o Shirk, for it is invocation of other than Allah to seek means beyond the natural ones permitted by Him.

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1 اخرجه البخاري رقم (4800) ، كتاب التفسير (سورة سبا).
Sahih Al-Bukhari, Kitab Attafseer (Book of Explanation), Explaining Saba’ Sura, Hadith No. 4800.

2 سورة الفاتحة ، الآينان: 5.
Al-Fatiha Sura, Ayah 5.

3 اخرجه الترمذي رقم (25616)، كتاب صفة القيامة، وقال : حسن صحيح.
Sunan Al-Termidhi, Kitab Sifat Al-Qiyamah (Book of Doomsday Description), Hadith.

(C) The expression “By (such and such a person)” could mean a kind of oath or mean the invocation of that person’s self or status. If it is meant to be an oath, it is forbidden to take an oath by other than Allah. The Prophet ﷺ says, “Whoever takes an oath by other than Allah has committed an act of Shirk.” [1] If it is meant as invocation of self or status, it is not allowed either. Never did the Sahaba (the Prophet’s ﷺ Companions) invoke the Prophet’s ﷺ self or status during his life or after his death even though they were the most aware of his status and position in Allah’s eyes and the most aware of Shari’ah. When they went through afflictions during his lifetime and after his death, they sought Allah’s help. If the invocation of the Prophet’s ﷺ self or status were allowed, he would have instructed them to do that as dictated by his mission, and they would have followed his instructions as dictated by their typical commitment. Therefore, the fact that the Prophet ﷺ did not guide them to do it and that the Sahaba never did it verifies that it is not allowed.

What the Sahaba actually did in times of affliction was to invoke Allah through the prayers of the Prophet ﷺ, who said the prayers at their request, as in the case of rain-invoking prayers. When seeking rain after the Prophet’s ﷺ death, Umar used to pray, “O Allah, whenever we had droughts, we invoked You through the Prophet’s ﷺ prayers. Now we invoke You through his uncle’s prayers.”[2] This demonstrates that if invocation of self or status were legitimate, they would rather have invoked the Prophet’s ﷺ. Besides, practical experience demonstrates that status invocation of prophets and the righteous can easily lead to Shirk. Therefore,

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1 اخرجه الترمذي رقم (1535)، كتاب الايمان والنذور، وقال الترمذي : حديث حسن .
Sunan Al-Termidhi, Kitab Al-Iman Wan-Nuthur (Book of Faith and Promises), Hadith No. 1535.

2 اخرجه البخاري رقم (1010)، كتاب الاستسقاء.
Sunan Al-Bukhari, Kitab Al-Istisqa’ (Book of Seeking Rain), Hadith No. 1010.

banning it is a preventive measure that safeguards Tawheed (oneness of Allah). [1]

3.2 Seeking Treatment by Soothsayers and Magicians

Question:

What is the ruling on seeking treatment by soothsayers and magicians?

Answer:

It is forbidden to approach soothsayers and magicians for treatment. It is a much greater sin if one believes them, as the Prophetﷺ says, "If one visits a soothsayer to enquire about something, his prayers will not be accepted for forty days." [2] Prohibition of seeking soothsayers' help is also demonstrated by this Hadith, "If one consults a soothsayer and believes him, one disbelieves in what has been revealed to Muhammad." [3] There are other Hadiths about banning dealing with soothsayers. [4]

3.3 Treating the Effects of Magic by Counter-Magic

Question:

If someone is bewitched, can he go to a magician for treatment?

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1 اخرجه البحوث الاسلامية عدد رقم 30 ص 78 - 81 ، اللجنة الدائمة .
Ifta'a Permanent Committee, Islamic Research Journal, Issue 30, pp. 78-81.

2 تقدم تخريجه ص 97- Op. Cit.

3 تقدم تخريجه ص 97- Op. Cit.

4 اخرجه البحوث الاسلامية عدد رقم 21 ,ص 51 ، اللجنة الدائمة .
Ifta'a Permanent Committee, Islamic Research Journal, Issue 21, p. 51.

Answer:

This is not allowed. Its prohibition is stated in the Hadith reported by Jabir that "Allah's Messenger was asked about Annashra (counter-magic), and he replied, 'It is Satan's work.' "[1]

Instead, one has to seek medical treatment as well as Shar'i treatment. For every disease Allah has created a cure, which some people can discover, while others cannot. The Prophet ﷺ instructs people to seek medical treatment that does not involve forbidden materials. The Hadith says, "Seek medical treatment, but not with forbidden materials." [2] The Prophet ﷺ is reported to have said, "Allah has not made your healing in what He has forbidden." [3] & [4]

3.4 Slaughtering & Using Silver Rings for Treatment

Question:

There are those who provide treatment by slaughtering some sheep or chickens on the chest or head of the patient, and by putting silver rings, a piece of cloth or a handful of dust in his hand. I guess they tell patient that the cloth is taken from the garment of a righteous relative of his, and the dust is from his grave.

What is the validity of such treatment? Should we believe what they tell us?

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1 تقدم تخريجه ص 97- Op. Cit.

2 تقدم تخريجه ص 97- Op. Cit.

3 اخرجه ابو يعلي في مسنده (402/12)، رقم (6966)، باسناد جيد و ابن حبان رقم (1397)، موارد، وذكره الهيثمي في مجمع الزوائد (89/5) - Musnad Abu-Ya'la, Hadith No. 12/402.

4 فتاوى مهمة لعموم الامة، ص 106 ، 107 ، اللجنة الدائمة - Ifta'a Permanent Committee, Important Fatwas for the All the Nation, pp. 106-107.

Answer:

To offer a sacrifice to other than Allah is forbidden. The Prophet ﷺ condemns this as an act of Shirk and curses those who do it. Allah commands, “Say: Lo! My worship and, my sacrifice and my living and my dying are for Allah, Lord of the Worlds. He hath no partner. This am I commanded, and I am first of those who surrender (unto Him).” [1] Also Allah’s Messenger says, “May the curse of Allah fall on whoever slaughters (a sacrifice) to other than Allah.” [2]

As for the treatment mentioned in the question, it is reprehensible and must not be done, even if the sacrifice is offered to Allah - glory and praise be to Him. You must not believe what they tell you, for they are sorcerers and charlatans. The Prophet ﷺ says, “If one visits a soothsayer to enquire about something, his prayers will not be accepted for forty days.” [3] He also says “If one consults a soothsayer and believes him, one disbelieves in what has been revealed to Muhammad.” [4] & [5]

3.5 Slaughtering a Sacrifice For Treating Azzar

Question:

My wife is suffering from a disease called Azzar, a type of epilepsy, which she caught as a result of her befriending some people who have it. If those people love or befriend a person, the person catches the disease, but is not healed until one of those people undertakes the treatment. The problem is that my wife

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1 سورة الانعام الآيتان: 163 ، 162- Op. Cit.

2 اخرجه مسلم رقم (1978)، كتاب الاضاحي - Sahih Muslim, Kitab Al-Adhahi (Book of Sacrifices), Hadith No. 1978.

3 تقدم تخريجه ص 67- Op. Cit.

4 تقدم تخريجه ص 67- Op. Cit.

5 مجلة البحوث عدد رقم 28 ,ص 85 ، 86 ، اللجنة الدائمة - Ifta’a Permanent Committee, Islamic Research Journal, Issue 28, p. 85-86.

wants me to slaughter a lamb as a sacrifice to Allah so as to cure her of her illness, but I am not sure if it is meant really for Allah's sake, or for one of those people. Therefore, I have refused to do what my wife wants. Nonetheless, she has mortgaged her jewels in order to have the sacrifice done.

Is this allowed? What do I have to do? Please, give us the answer. May Allah reward you!

Answer:

Offering sacrifices to other than Allah is considered an act of major Shirk. The Prophet ﷺ cursed those who do it. Therefore, you must not offer that sacrifice for your wife's treatment. The appropriate treatment is by means of allowed medications, Shar'i Ruqyas, Qur'anic readings and established prayers. You have to advise your wife to abandon the sacrifice to other than Allah and to seek, instead, legitimate means of treatment. May Allah bring about an easy healing, and may He guide her. [1]

3.6 Writing Satan's Names and Allah's Fairest Names for Body Protection

Question:

Is it right for a Muslim to write names of Jinn and angels, Allah's fairest names or any incantations and amulets, such as those done by spiritual 'specialists' in order to protect the body from the evil of Jinn, Satan and witchcraft?

Answer:

Seeking aid from Jinn or angels to remove harm, to make gains or to protect oneself from the evil of Jinn is an act of major Shirk. This drives one out of Islam regardless of the way the aid

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1 مجلة البحوث عدد رقم 28 ,ص 86 ، اللجنة الدائمة .
Ifta'a Permanent Committee, Islamic Research Journal, Issue 28, p. 86.

is sought, be it by invoking them, by writing their names in amulets to be hung or on things to be washed with water, which is, then, drunk, etc. The danger lies in the belief that it is not Allah, but the amulet or the wash that brings about benefit or removes evil.

As for writing Allah’s names and hanging them in the form of amulets, some of the Salaf have licensed it. Others have not because of the general ban on amulets and the likelihood of hanging Shirk ones if the ban is lifted; besides, hanging Allah’s names may expose them to degrading situations. All these reasons justify the banning verdict as being the right one. [1]

3.7 Slaughtering Certain Animals with Specific Descriptions for Treating Illnesses

Question:

There are some people that are popularly known as Bedouin practitioners (Arabic singular: Tabeeb Arabi, a practitioner without academic qualifications), who administer treatment of various cases, such as possessed patients, etc. When treating some cases, the Tabeeb sometimes prescribes the slaughter of a specific type of chicken (e.g. a cock, black or white in colour), the blood of which is to be put on the patient, sometimes without mentioning the name of Allah.

What is the legality of such prescriptions?

Answer:

Slaughtering sacrifices to other than Allah is an act of major Shirk. Allah says, “Say: Lo! My worship and, my sacrifice and my living and my dying are for Allah, Lord of the Worlds. He hath no partner. This am I commanded, and I am

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[1] مجلة البحوث عدد رقم 28 ,ص 57 ، اللجنة الدائمة .
Ifta’a Permanent Committee, Islamic Research Journal, Issue 28, p. 57.

first of those who surrender (unto Him)."[1] The Prophet ﷺ has cursed those who offer sacrifices to other than Allah.[2]
Such sorcerers and soothsayers, who perform acts of Shirk, must not be approached for treatment, nor must they be consulted or believed.[3]

3.8 Devil-Possession and Male Rabt (Causing Sexual Impotence) Are Real

Question:

Some people fall ill, and they start saying strange things, hence they are described as possessed by the Jinn. Is this possible? That patient is treated by a Qur'an reciter, who does Qur'anic recitations unto him until he recovers.

It is also said that on a couple's wedding day, a certain magic spell can be deliberately executed to make the groom unable to have sexual intercourse. Is this possible?

Answer:

Firstly, the Jinn are a type of Allah's creatures. They are mentioned in the Qur'an and the Sunnah. They are accountable for their own deeds. According to the judgement of their beliefs and deeds, the believers among them will go to Heaven, while the disbelievers (devils) go to Hell.

That humans can be possessed by the Jinn is known to be real. For treating possession cases, Shar'i methods are to be used, such as Qur'anic recitations unto the patient and established prayers.

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1 سورة الانعام، الآيتان : 162 ، 163 .
Al-An'am Sura, Ayahs 162-163.

2 اخرجه مسلم رقم (1978)، كتاب الاضاحي .
Sahih Muslim, Kitab Al-Adhahi (Book of Sacrifices), Hadith No. 1978.

3 مجلة البحوث عدد رقم 28 ,ص92 ، 91، اللجنة الدائمة .
Ifta'a Permanent Committee, Islamic Research Journal, Issue 28, pp. 91-92.

Secondly, the spell done on a couple's wedding night to make the groom get no erection and no intercourse is a type of sorcery, which is forbidden by the Qur'an and the Sunnah. In fact, a sorcerer's punishment is execution. [1]

3.9 Driving Out Devils and Taking Their Pledge Not to Approach a Human

<u>Question:</u>

What is the ruling regarding those who do Qur'anic recitations unto patients?

What is the ruling regarding those who bring out Jinn and take their pledge not to interfere with the person they are reciting on?

<u>Answer:</u>

It is allowed for a Muslim to do Qur'anic recitations unto a fellow Muslim. The Prophet ﷺ has permitted Ruqyas provided they are void of Shirk.

Also, it is not allowed to utilize the Jinn or take their pledge not to interfere with or harm the patient on whom Qur'anic verses are being recited. [2]

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[1] فتاوى العلاج بالقرآن والسنة- وما يتعلق بها للشيخ ابن باز ، ابن عثيمين ، اللجنة الدائمة، ص 73، والفتوى للجنة الدائمة.
Ifta'a Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, p. 73.

[2] مجلة البحوث عدد رقم 27 ,ص 61 ، اللجنة الدائمة.
Ifta'a Permanent Committee, Islamic Research Journal, Issue 27, p. 61.

3.10 Prohibition of Seeking Treatment by Those Who Appeal to Other than Allah

<u>Question:</u>

A man fell ill, and his illness grew worse. He went to all available doctors, but to no avail; Allah did not destine his cure through them. However, the man went to one of those who invoke the help and blessings of the dead, and Allah allowed him to be cured at the hands of such an idolater.
Is it allowed to seek treatment by such a man?

Incidents like that have become frequent, so they have been taken as a proof of the man's ability to cure people by means of Shirk acts.

What is the religious ruling on that?

<u>Answer:</u>

It is prohibited to seek treatment by those who do Shirk acts, such as praying to the dead and appealing for their aid in healing their patients. The prohibition stands regardless of any benefit that may be gained. However, that treatment may coincide with Allah's destiny. Such coincidence may be mistaken as a result of the Shirk acts. The patient's illness may be the work of devils who tempt him to seek help from their associates in return for stopping the harm they are inflicting on him. [1]

3.11 "Learn witchcraft, but do not apply it" Is Not a Hadith

<u>Question:</u>

What is meant by: "Learn witchcraft, but do not apply it."? Some people say that it is a weak Hadith.

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[1] مجلة البحوث عدد رقم 27 ,ص 65 ، اللجنة الدائمة.
Ifta'a Permanent Committee, Islamic Research Journal, Issue 27, p. 65.

Answer:

Learning witchcraft is forbidden irrespective of intentions, be they applications or protection from magic itself. To do that is described by Allah as an act of Kufr (disbelief), as He says, "... but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels, Harut and Marut, in Babel. Nor did they (the two angels) teach it to anyone till they had said:

We are only a temptation, therefore disbelieve not (in the guidance of Allah)." [1]

Also the Prophet ﷺ rules that witchcraft is a major sin. Ordering us to shun it, he says, "Shun the major seven deadly sins."[2] Witchcraft is one of them. As mentioned in the Sunan of Annasa'i, the Prophet ﷺ says, "If one ties a knot and does Nafth into it, he has performed sorcery, and consequently has had associates with Allah." [3]

As for the statement ("Learn witchcraft, but do not apply it."), it is, as far as we know, not a Hadith. [4]

3.12 Treatment with Forbidden Things or by Means of Offering Sacrifices to Other than Allah

Question:

I have been ill, and my condition is getting worse. Although I am a Muslim, I have gone to a sorcerer, who explained to me the causes of my illness. He has told me that he

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1 سورة البقرة، الآية : 102 - Al-Baqara Sura, Ayah 102.

2 اخرجه البخاري رقم (2766)، كتاب الوصايا، ومسلم رقم (89)، كتاب الايمان.
Sahih Al-Bukhari, Kitab Al-Wasaya (Book of Wills), Hadith No. 2766.

3 اخرجه النساني (112/7)، كتاب التحريم.
Sunan An-Nisa'I, Kitab Attahreem (Book of Prohibition), Hadith No. 7/112.

4 فتاوى العلاج بالقرآن والسنة- وما يتعلق بها للشيخ ابن باز ، ابن عثيمين ، اللجنة الدائمة، ص 57، والفتوى للجنة الدائمة.
Ifta'a Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, p. 57.

can treat me on condition that I slaughter a sacrifice or mix alcohol with a twig from a tree, I will die. Given my worsening condition, what shall I do?

Answer:

Firstly, given what you have mentioned, it is forbidden to deal with sorcerers and soothsayers, who claim diagnosing illnesses and identifying their causes by unusual means. The sourcerer's dmend that you offer a sacrifice to other than Allah is a major act of Shirk. Also, treatment with alcohol is forbidden because Allah has not made the healing of Muslims in something He has forbidden.

Secondly, you are allowed treatment with Shar'i prayers and allowed medications, which contain nothing forbidden. May Allah cure your illness and protect you from all evil. [1]

3.13 Enquiring if One's Daughter-in-Law Is a Foe

Question:

A patient consults a person about his illness. The person tells him that he is under the effect of magic. The patient asks him to remove the magic. The person pours lead on the patient's head in a container of water and tells him the name of the person who bewitched him. that someone has bewitched him.

Is a Muslim allowed to do that?

Is it allowed for a mother to enquire about who her future daughter-in-law will be, or to enquire if her present daughter-in-law loves or hates her in-laws?

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[1] فتاوى العلاج بالقرآن والسنة- وما يتعلق بها للشيخ ابن باز ، ابن عثيمين ، اللجنة الدائمة، ص 60، والفتوى للجنة الدائمة.
Ifta'a Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, p. 60.

Answer:

On the one hand, a Muslim is allowed to seek treatment with medical practitioners and specialists; they diagnose his illness and prescribe suitable medications in accordance with the rules of medicine. This is part of taking the measures usually required in typical cases, for Allah has created cures for all diseases. Some people can discover those cures, whereas others cannot. However, prescribed medications must not be forbidden materials.

On the other hand, Muslims must not deal with soothsayers, who claim knowledge of the unseen, from which they claim to get information about illnesses. Muslims must not believe what a soothsayer tells them, for either it is all unfounded guesswork, or he invokes the Jinn to help achieve what he wants. A soothsayer's work is an act of Kufr (disbelief), and to seek his help is an act of Shirk. The Prophet ﷺ says, "If one visits a soothsayer and enquires about something, his prayers will not be accepted for forty days." [1] He also says, "Whoever consults a soothsayer and believes what he tells him disbelieves in what has been revealed to Muhammad." [2]

A Muslim must not accept such prescriptions as pouring lead on one's head, etc., for they belong to witchcraft. If he accepts, he will be supporting their witchcraft and invocation of devils.

Enquiring of a soothsayer about the identity of one's future daughter-in-law is not allowed, neither is the enquiry whether there will be love or hatred, harmony or disharmony between the

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[1] تقدم تخريجه ص 76.
Op. Cit.

[2] اخرجه البزار من حديث عمران بن حصين ، وذكره الهيثمي في المجمع (5 / 120).
Documented by Al-Bazzar through the Hadith of Umran Ibn-Hussayn.

spouses and their families. Such knowledge belongs to the unseen, which is known only to Allah. [1]

3.14 Witchcraft Types & the Verdict on Sorcerers

Question:

What are the types of witchcraft? Is the sorcerer a Kafir (disbeliever)?

Answer:

There are two types of witchcraft. One is a paper contract, i.e., readings and talisman inscribed with mysterious words, by means of which the sorcerer calls on devils to participate in harming their victim. Allah, the Sublime, says, “And (they) follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic….” [2]

The other type of witchcraft is in the form of medications and drugs that work on the victim’s body, mind, will and inclination. Under their effect, the victim can be made to be so attached to his wife or another woman that he becomes enslaved by her, and follows her commands. Alternatively, the victim can be gradually weakened till he perishes; in this case, the victim is made to imagine things as different from reality.

Regarding the status of the sorcerer, there are two views: some Ulama consider him a Kafir (disbeliever), while others do not consider him a Kafir. Obviously, these views derive from the two types of witchcraft previously mentioned: (a) if the sorcerer

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1 مجلة البحوث عدد رقم 19 ,ص 163 , 162 ، اللجنة الدائمة.
Ifta’a Permanent Committee, Islamic Research Journal, Issue 19, p. 162-163.

2 سورة البقرة، الآية : 102 -
Al-Baqara Sura, Ayah 102.

invokes devils, he is a Kafir; (b) if he uses medications and drugs, he is a criminal, not a Kafir. [1]

3.15 The Death Penalty for The Sorcerer for Apostasy or for a Criminal Offence

Question:

Is executing the sorcerer a penalty for apostasy or for a criminal offence?

Answer:

It can be a punishment for apostasy or for a criminal offence. This depends on the previous verdict regarding the sorcerer's status. If he is judged as a Kafir (disbeliever), he is penalized by death for apostasy; if not, he is penalized by death for a criminal offence. In either case the sorcerer must be executed because of the graveness of his crimes. For instance, he seeks to destroy the lives of husbands and wives. He also seeks to have people enslaved under the influence of magic so that he can carry out his evil designs on them, e.g., commit adultery with a bewitched woman. Because of such serious crimes, he has to be executed without advising him to repent, for he has committed legally punishable crimes.

However, if the sorcerer's activities are considered acts of Kufr, he is to be advised to repent. This reflects the problem created by classifying apostasy among criminal offences, for, if one heeds the advice and repents of apostasy, he is pardoned. Also, punishment for criminal acts is a kind of atonement for the criminal who is a Muslim, not a Kafir. In contrast, apostasy is

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[1] المجموع الثمين من فتاوى الشيخ ابن عثيمين ، ج 2 ص 132 - 133.
Ibn-Uthaimeen, The Precious Collection, Vol. 2, pp. 132-133.

not atonable, so whoever is punished for it must not have a Muslim burial, and must not be buried in Muslim burial grounds.

Thus, the death penalty for sorcerers is consistent with Shari'ah, for they are up to nothing but destructive corruption. Therefore, by executing them, people are saved from their danger and are deterred from practising witchcraft. [1]

3.16 Attempts to Bewitch the Prophet ﷺ

Question:

Is it true that there were attempts to bewitch the Prophet ﷺ?

Answer:

According to Sahih Al-Bukhari, Sahih Muslim and other books of Hadith, it is true, but the magic could not affect divine revelations or Shari'ah matters. All what that magic could do was that the Prophet ﷺ imagined having done something he had not actually done. That magic was the work of a Jew called Lubaid Ibn-A1-A'sam. [2] The Prophet ﷺ was cured of it when Allah revealed it to him and gave him protection by Al-Falaq and An-Nas Suras. [3] Regarding prophethood, the magic had no effect on the Prophet's ﷺ behaviour concerning revelations or acts of worship.

There are those who deny the bewitchment of the Prophet ﷺ. They argue that if accepted, the bewitchment incident could be taken to support the accusation, "Ye are but following a man

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1 المجموع الثمين من فتاوى الشيخ ابن عثيمين ، ج 2 ص 132 - 133.
Ibn-Uthaimeen, The Precious Collection, Vol. 2, pp. 132-133.

2 تقدم تخريج حديث سحر النبى ص 103 -
Op. Cit.

3 تقدم تخريج حديث تعويذه بالمعونتين ص 71 -
Op. Cit.

bewitched.’”[1] However, the incident does not necessitate agreement with those who describe the Prophet ﷺ as bewitched, for their accusation is directed towards the divine revelations, which they consider as nonsensical utterances made by someone under the influence of magic. As for the magic done unto the Prophet ﷺ, it had no effect on divine revelations or acts of worship. Misinterpretation of the incident by some should not oblige us to dismiss it as unreal.[2]

3.17 Witchcraft Is Real

Question:

Is witchcraft real?

Answer:

Witchcraft really exists, and it has real effects. However, that it converts things and actually makes stationary things move, and moving things stop is not true, but imaginary. Regarding the magic performed by Pharaoh’s magicians during the contest with Prophet Musa (Moses) — may His peace and blessings be upon him - Allah says, “.... And when they threw they cast a spell upon the people’s eyes, and overawed them, and produced a mighty spell.”[3] Thus, it is the eyes that are deceived.

In that story how were the eyes of people bewitched? They were bewitched when the people started looking at the ropes and wands as if they were moving snakes. As mentioned

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1 سورة الفرقان، الآية : 8 - Al-Baqara Sura, Ayah 102.

2 المجموع الثمين من فتاوى الشيخ ابن عثيمين ، ج 2 ص134 ، 135. Ibn-Uthaimeen, The Precious Collection, Vol. 2, pp. 134-135.

3 سورة الاعراف، الآية : 116 - Al-Baqara Sura, Ayah 116.

in the Qur'an, Allah says, "Then Lo! their cords and their staves, by their magic, appeared to him as though they ran." [1]

As mentioned above, magic has no power over converting things into others, nor does it move stationary things or stop things moving. In spite of that, it can affect the victim in such a way that he imagines moving things to be stationary and vice- versa.

Thus, witchcraft is real, and it affects the body and senses of the victim, and may destroy him. [2]

3.18 Treating Bewitchment by Annshrah (Counter-Magic)

Question:

What is the ruling regarding Annashrah, treatment of bewitchment by counter-magic?

Answer:

There are two types of treatment of bewitchment:
The first type uses the Glorious Qur'an and established prayers as well as allowed medications. It is legitimate because it brings about benefits, but no harm. This explains why it is needed.

The second type involves forbidden means, such as counter-magic. Some Ulama have allowed it, if necessary. Others have banned it altogether, and they base their verdict on a statement by the Prophet ﷺ when asked about Annashrah, he replied, "It is devil's work." [3] Therefore, treating bewitchment by counter-magic is prohibited. Instead, one has to seek Allah's help through supplication with humility to remove witchcraft's harmful effects. Allah says, "And when My servants question

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[1] سورة اطه، الآية : 66 .
Ta-Ha Sura, Ayah 66.

[2] المجموع الثمين من فتاوى الشيخ ابن عثيمين ، ج 2 ص131 ، 132.
Ibn-Uthaimeen, The Precious Collection, Vol. 2, pp. 131-132.

[3] تقدم تخريجه ص 88.
Op. Cit.

thee concerning Me, then surely I am nigh. I answer the prayer of the supplicant when he crieth unto Me."[1] Allah also says, "Is not He (best) who answereth the wronged one when he crieth unto Him and removeth the evil, and hath made you viceroys of the earth? Is there any God beside Allah? Little do they reflect!"[2] &[3]

3.19 Learning Sihr (Witchcraft)

Question:

What about learning witchcraft?

Answer:

Defined in general terms, Sihr (the Arabic for magic or witchcraft) means that which is subtle and whose causes are not known. Therefore, whatever effects Sihr may have remain a secret, hidden from people. According to this definition, astrology and soothsaying fall within the category of Sihr, and so does some rhetoric, about which the Prophetﷺ said, "Some rhetoric has magical effects." In this sense, whatever produces effects in mysterious ways is considered Sihr.

As a specific term, Sihr is defined as "Spells, Ruqyas and knots which affect hearts, minds and bodies in such a way that: a victim's mind loses control; his emotions become so disturbed that his married life is destroyed; his body becomes ill; and his thinking is withdrawn."

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1 سورة البقرة، الآية : 186 - Al-Baqara Sura, Ayah 186.

2 سورة النمل، الآية : 62 - An-Naml Sura, Ayah 62.

3 فتاوى العلاج بالقرآن والسنة- وما يتعلق بها للشيخ ابن باز ، بن عثيمين ، اللجنة الدائمة، ص 55، والفتوى للشيخ محمد بن عثيمين.- Ifta'a Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, p. 55.

Concerning learning witchcraft, it is forbidden. In fact, it is an act of Kufr (disbelief in Allah) if devils are involved. In this respect, Allah says, “And (they) follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels, Harut and Marut, in Babel. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angels) people learn that by which they cause division between man and wife; but they injure thereby no one save by Allah’s leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew.” [1]

To learn the type of witchcraft in which devils are involved is an act of Kufr, and so is its application, which is also a kind of injustice and aggression against people. This explains why a sorcerer is executed either for his apostasy or his criminal act. If his witchcraft is judged as Kufr, the death penalty is for apostasy; if not, he is executed for crimes against his victims so that people can be saved from his evil deeds. [2]

3.20 Fortune-Telling and Consulting Fortune-Tellers

Question:

What is fortune-telling? What is the ruling regarding consulting fortune-tellers?

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[1] سورة البقرة، الآية : 102 - Al-Baqara Sura, Ayah 102.

[2] المجموع الثمين من فتاوى الشيخ ابن عثيمين ، ج 2 ص137 ، . 136 Ibn-Uthaimeen, The Precious Collection, Vol. 2, pp. 136-137.

Answer:

Fortune-telling (soothsaying) is claimed to be seeking the truth; in pursuit of that claim, fortune-tellers employ baseless means. In the Jahili (pre-Islamic) period, fortune telling was a profession of some people in contact with devils. Those devils tried to eavesdrop whatever they could in the heavens, then communicate it to fortune-tellers, who add to it and communicate it to people. If this coincidentally agrees with what actually occurs, people are misled to believe in those fortune-tellers and consider them credible references for judgments and predicting the future, hence the common definition of the fortune-teller as the one who foretells the future.

Regarding consulting fortune-tellers, there are three forms of relationship:

In one form, people consult the fortune-teller, but they do not believe him. This is forbidden, and it is a punishable offence as mentioned in the Hadith, “If one consults a soothsayer, his prayers will not be accepted for forty days.” [1]

In another form, people consult the fortune-teller and believe him. This is Kufr (disbelief in Allah), because they believe the fortune-teller’s claim to know the unseen, which is denial of Allah’s saying, “Say (O Muhammad): None in the heavens and the earth knoweth the Unseen save Allah” [2] That is why the Hadith states, “Whoever consults a soothsayer and believes what he says disbelieves in what has been revealed to Muhammad.” [3]

In the third form, some people go to the fortune-teller and pretend to be consulting him so that they can expose him, his mischief and his deceptive ways to the public. There is no objection to doing that, as verified by the incident of Ibn

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[1] تقدم تخريجه ص 67- Op. Cit.

[2] سورة االنمل، الآية : 65 - An-Naml Sura, Ayah 65.

[3] تقدم تخريجه ص 67- Op. Cit.

Sayyadh; the Prophet ﷺ had something on his mind for him, and asked him if he knew what it was. Ibn-Sayyadh replied, “It is Addukh (smoke).” The Prophet ﷺ said to him, “Scram! Never will you go beyond your limits.” [1]

Thus, only the third approach to fortune-tellers is acceptable, for it exposes their despicable reality, whereas the first two are forbidden. [2]

3.21 Consulting Sorcerers

Question:

In some parts of Yemen, there are some people who are called Sadah (masters). They do activities that contradict religious teachings, such as witchcraft. They claim to possess the power to cure malignant diseases. To prove their claim, they stab themselves with daggers and cut their tongues, then undo the stabs and cuts without being harmed. Nonetheless, some of them do pray. They can marry women from other tribes, but they deny others to marry women from their own tribe. When praying for their patients, they call upon one of their great grandfathers.

In the past, they were revered as extra-ordinary and godly; in fact, they used to be called ‘men of Allah’. Nowadays, there is a division concerning their status: on the one hand, they are being challenged, particularly by young people; on the other, they are still held in high esteem by the elderly and the uneducated.

Will you please point out the truth of that matter?

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1 اخرجه لبخاري رقم (6172 ، 6173)، كتاب الادب، ومسلم رقم (2930)، كتاب الفتن.
Sahih Al-Bukhari, Kitab Aa-Adab (Book of Manners), Hadith No. 6172, 6173.

2 المجموع الثمين من فتاوى الشيخ ابن عثيمين ، ج 2 ص136 ، 137.
Ibn-Uthaimeen, The Precious Collection, Vol. 2, pp. 136-137.

Answer:

The so-called masters and the like of them do objectionable and despicable activities, and they are nothing but soothsayers. About them the Prophet ﷺ says, "If one consults a soothsayer, his prayers will not be accepted for forty days." [1] This is because of their claim to know the unseen, their devil worship and service and their deception of people through sorcery. About the reality of sorcery Allah says in the Moses- Pharaoh challenge, "He said: Throw! And when they threw they cast a spell upon the people's eyes, and overawed them, and produced a mighty spell." [2] Such sorcerers and soothsayers must not be approached for consultation, for the Prophet ﷺ says, "Whoever consults a soothsayer and believes him denies what has been revealed to Muhammad." [3]

As for the sorcerers' calling upon other than Allah for help and their claim that their fathers and ancestors have power, cure diseases or answer prayers in spite of their death, all this is nothing but Kufr and Shirk. Therefore, sorcerer's activities have to be condemned. They must not be approached, must not be consulted and must not be believed; their activities involve soothsaying, sorcery, worship of other than Allah and invocation of Jinn, the dead and their relatives or who are claimed to have divine power or influence. Such activities are condemned by the purified Shari'ah.

Regarding the despicable acts of stabbing and tongue cutting, they are nothing but deception and sorcery, forbidden by the Qur'an and the Sunnah. Sensible people should not be deceived by them, as pointed out in the Qur'an in relation to

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[1] تقدم تخريجه ص 67. Op. Cit.

[2] سورة الاعراف، الآية : 116 . Al-A'raaf Sura, Ayah 116.

[3] تقدم تخريجه ص 67. Op. Cit.

Pharaoh's sorcerers; ".... Then Lo! Their cords and their staves, by their magic, appeared to him as though they ran." [1]

Besides, knowledge of the unseen is with none but Allah, Who says, "Say (O Muhammad): None in the heavens and the earth knoweth the Unseen save Allah; and they know not when they will be raised (again)." [2]

Muslims are required to condemn such witchcraft and fortune-telling and to point out how serious and objectionable sorcerers' activities are. If they are in Muslim countries, such sorcerers have to be prosecuted so that they can be duly punished according to Shari'ah and so that people can be saved from their deception and fabrications. [3]

3.22 Going to Fortune-Tellers, Asking Them Questions and Believing Them

Praise be only to Allah. Peace and prayers be upon His Prophet ﷺ and Messenger, Muhammad, his kin and companions all.

It is common knowledge that some people have been frequently visiting fortune-tellers, astrologers and sorcerers in order to know the future and fortune and to seek marriage and academic success. All future matters are known only to Allah, Who says, "(He is) the knower of the Unseen, and He revealeth unto none His secret, Save unto every messenger whom he hath chosen, and then He maketh a guard to go before him and a guard behind him." [4] He also says, Say (O Muhammad): None in the heavens and the earth knoweth the Unseen save Allah…."[5]

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1 سورة طه ، الآيات : 66- Taha Sura, Ayahs No. 66.

2 سورة االنمل، الآية : 65 - An-Naml Sura, Ayah 65.

3 مجموع فتاوى و مقالات منتوعة للشيخ ابن باز، ج 5 ص 278 ، 276 - Ibn-Baz, Collection of Fatwas and Articles , vol. 5, pp. 276-278

4 سورة الجن، الآيتان : 26 ، 27 - Al-A'raaf Sura, Ayah 26-27.

5 سورة االنمل، الآية : 65 - An-Naml Sura, Ayah 65.

Allah - glory and praise be to Him - points out to us the aberration and damned end of sorcerers and fortune-tellers in the Hereafter. He has also revealed how they have no knowledge whatsoever of the unseen, how they blatantly lie to people and how they deliberately say about Allah what is not true while knowing the truth. This is evident in His saying, “Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels, Harut and Marut, in Babel. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angels) people learn that by which they cause division between man and wife; but they injure thereby no one save by Allah’s leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew.” [1] In the Moses- Pharaoh encounter, Allah says, “Lo! that which they have made but a wizards artifice, and a wizard shall not be successful to whatever point (of skill) he may attain.” [2] In the same encounter, He also says, “And We inspired Moses (saying):

Throw thy staff! And lo! it swallowed up their lying show. Thus was the Truth vindicated and that which they were doing was made vain.” [3]

The above-quoted Qur’anic verses, like many others, show what a loser the sorcerer is, and how powerless he is in this life and the Hereafter; he is never a source of good, and whatever he learns or teaches is harmful, not useful. Allah describes his products as falsehood.

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[1] سورة البقرة، الآية : 102 - Al-Baqara Sura, Ayah 102.

[2] سورة طه ، الآيات : 69- Taha Sura, Ayahs No. 69.

[3] سورة الاعراف، الآيتان : 117 ، 118 - Al-A’raaf Sura, Ayahs 117 - 118.

Warning against witchcraft - among other things - the Prophet ﷺ said, "Avoid the major seven deadly sins." They (the people) asked, "O Allah's Messenger! What are they?" He said, "To join partners in worship with Allah; to practice sorcery; to take a human life, which Allah has forbidden except for the administration of justice; to eat up usury (Riba); to eat up the property of an orphan; to desert the battlefield at the time of fighting and to defame chaste, innocent female believers." [1]

The fact that sorcery is associated with Shirk, that it is one of the major seven deadly sins and that it is an act of Kufr demonstrates what a grave crime it is. As for sorcerers' Kufr, Allah says, "Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah)." [2] According to the Prophet ﷺ, "The penalty of a sorcerer is a strike with the sword." [3]

Aisha reported that some people asked the Prophet ﷺ about soothsayers, and he replied, "They are nothing." The people said, "Sometimes they tell us things that come true." The Prophet ﷺ said to them, "The devil takes a particular statement that is true and pours it into the ears of his human agent (soothsayer), who mixes it with a thousand lies. [4]

On the authority of Ibn-Abbass, the Prophet ﷺ said, "If one acquires knowledge of astrology, he acquires sorcery, and the more astrology the more sorcery."[5] On the authority of Abu-Hurayrah, the Prophet ﷺ said, "If one ties a knot and does Nafth

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1 تقدم تخريجه ص 178- Op. Cit.

2 سورة البقرة، الآية : 102 - Al-Baqara Sura, Ayah 102.

3 اخرجه الترمذي رقم (1460)، كتاب الحدود - Sunan al-Termidhi, Kitab Al-Hudood (Book of Penalties), Hadith No. 1460.

4 اخرجه البخاري رقم (7561)، كتاب التوحيد. Sahih Al-Bukhari, Kitab Attawheed (Book of Allah's Oneness), Hadith No. 7561.

5 اخرجه ابو داود رقم (3905)، كتاب الطب - Sunan Abu-Dawood, Kitab Attib (Book of Medicine), Hadith No. 3905.

into it, he has performed sorcery, and consequently has had associates with Allah. Whoever wears something (an amulet), he will be entrusted to it."[1] This shows, as indicated earlier, that sorcery is Shirk, for it involves invocation and worship of Jinn.

Soothsayers are those who claim to know some unseen matters in a variety of ways. Some study the stars in order to know the events that are taking place. Others utilize the Jinn who eavesdrop conversations in the heavens. There are also those who claim to know the unseen by means of drawing lines in the sand, reading the cup or the palm, and 'opening the book'. The fact that they claim to know the unseen is in itself Kufr, for it means sharing with Allah one of His Own attributes, i.e., knowledge of the unseen. It represents a challenge to His sayings: "Say (O Muhammad): None in the heavens and the earth knoweth the Unseen save Allah";[2] "And with Him are the keys of the invisible. None but He knoweth them"; [3] and, "Say (O Muhammad, to the disbelievers): I say not unto you (that) I possess the treasures of Allah, nor that I have knowledge of the Unseen; and I say not unto you: Lo! I am an angel. I follow only that which is inspired in me." [4]

Those who consult soothsayers and believe what they claim to be from the unseen are Kuffar (disbelievers), as stated in the Hadith, "Whoever consults a soothsayer and believes what he tells him disbelieves in what has been revealed to Muhammad." [5] In In another Hadith the Prophet ﷺ says, "If one goes to a soothsayer and asks him about something, his prayers will not be accepted for forty days." [6] In a third Hadith, he says,

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[1] Op. Cit. تقدم تخريجه ص 178-

[2] An-Naml Sura, Ayah 65. سورة االنمل، الآية : 65 -

[3] Al-An'am Sura, Ayahs 59. سورة الانعام، الآيتان : 59 -

[4] Al-An'am Sura, Ayahs 50. سورة الانعام، الآيتان : 50 -

[5] Op. Cit. تقدم تخريجه ص 67-

[6] Op. Cit. تقدم تخريجه ص 67-

"He who draws omen from birds, does soothsaying or has it done to himself, or does witchcraft or has it done to himself is not one of us. Whoever consults a soothsayer and believes what he tells him disbelieves in what has been revealed to Muhammad ﷺ." [1]

Thus, in the light of the Ayahs and Hadiths mentioned above, all the claims and practices of astrologers, soothsayers and sorcerers are forbidden. Muslims are warned against their grave consequences of the practices of those evil practitioners and their seekers, particularly those who believe them.

All those involved in such forbidden practices are advised to refrain once and for all from them, to repent, to ask Allah for forgiveness and to put their trust in Him alone. They are also advised to abide by available allowed means, Shar'i as well as material. They should also alert others to the grave consequences of dealing with such evil practitioners and believing them. If this advice is heeded, one can retain his faith, can be obedient to Allah and to His Messenger ﷺ, can avoid Allah's wrath and can be saved from Shirk and Kufr, which cause the loss of both this life and the Hereafter.

We beg Allah - praise be to Him - to save and protect us from all that violates His Shari'ah or angers Him and to guide us and all Muslims to understanding and adhering to His religion. We seek refuge in Him from misleading distracters, from our own evils and our bad deeds. He is the only One Who can answer these prayers. May His peace and blessings be upon Prophet Muhammad ﷺ his kin and his companions. [2]

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1 تقدم تخريجه ص 67- Op. Cit.

2 مجموع فتاوى و مقالات منتوعة للشيخ ابن باز، ج 2 ص 122,118 - Ibn-Baz, Collection of Fatwas and Articles, vol. 2, pp. 118-122.

3.23 Asking for the name of the Patient's Mother Indicates Jinn Involvement

<u>Question:</u>

There are those who treat according to what is called popular medicine. When someone goes to a popular practitioner for treatment, he is told to write his name and his mother's and to return the following day. When the patient goes back, the popular practitioner informs him of the diagnosis and the cure. The practitioner claims to use Allah's words for treatment.

What is the ruling concerning these people and concerning going to them for treatment?

<u>Answer:</u>

Obviously, whoever does what you have mentioned utilizes the Jinn, and claims to know the unseen. Therefore, one must not go to such people for treatment or any other questions, for the Prophet ﷺ says, "If one consults a soothsayer, his prayers will not be accepted for forty days. [1]

In a number of Hadiths, the Prophet ﷺ prohibits believing and contacting astrologers, soothsayers and sorcerers; he says, "Whoever contacts a soothsayer and believes what he says has disbelieved in what has been revealed to Muhammad ﷺ ." [2] If one claims to have knowledge of the unseen by means of stones, shells or lines, or by asking the patient about his name or the names of his relatives, this is an indication that he belongs to the horde of soothsayers and sorcerers, whose activities the Prophet ﷺ condemns and bans.

We have to guard against such people and shun seeking treatment by them, even if they claim to use the Qur'an. Such

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[1] تقدم تخريجه ص 67. Op. Cit.

[2] تقدم تخريجه ص 67. Op. Cit.

people are accustomed to cheating, so one must not believe them. Once discovered, they must be reported to the concerned authorities so that they can be duly punished, and fellow Muslims can avoid their evil and corruption.

Allah is the only one we can ask for help, and there is no influence or power except with Allah. [1]

3.24 Concerning Seeking Treatment with Soothsayers and Believing Them

Question:

My father has had a psychological illness for a long time, and has had some hospital treatment. Some of our relatives have advised us to take him to a woman who is claimed to know how to cure such diseases. All the woman needs is the patient's name, then she will diagnose the illness and prescribe the medicine.

Pleases, let us know if it is allowed to go to that woman. May Allah reward you!

Answer:

Such a woman must not be asked or believed, for she is one of those soothsayers and sorcerers, who claim to know the unseen and who employ the Jinn for treatment and information purposes. In this regard the Prophet ﷺ says, "If one goes to a soothsayer and asks him about something, his prayers will not be accepted for forty days." [2] He also says, "Whoever consults a soothsayer and believes what he says disbelieves in what has been revealed to Muhammad ﷺ ."[3] There are a lot of other Hadiths banning dealing with such soothsayers and sorcerers.

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1 كتاب الدعوة، الفتاوى. الشيخ عبدالعزيز بن باز، ج 2 ص 23 ، 22 .
Kitab Adda'wah (Book of the Call), Ibn-Baz's Fatwas, Vol. 2 pp. 22-23.

2 تقدم تخريجه ص 67.
Op. Cit.

3 تقدم تخريجه ص 67.
Op. Cit.

The actions of those soothsayers and whoever consults them have to be condemned. People must not deal with them, or consult or believe what they say. In fact, matters of that kind must be reported to the authorities so that the culprits get the punishment they deserve, otherwise more harm will befall society, and their evil practices will be taken for granted as legitimate and believable. With respect to such objectionable, reprehensible practices, Muslims are expected to apply the Prophet's ﷺ saying, "If one comes across Munkar (any Islamically objectionable and abominable act), one should change it with his own hands; if he cannot, he should change it with his tongue; if he cannot, he is to abhor it from his heart, which is minimum faith." [1]

Therefore, reporting those matters to the concerned authorities falls within the required change of Munkar by means of the tongue, and is considered a contribution to good deeds and piety. May Allah guide all Muslims to whatever is conducive to their righteousness and protection from all evil! [2]

3.25 Sorcery, Soothsaying and Related Matters

Praise be to Allah. May His prayers and peace be upon the seal of His prophets.

This is to alert and advise fellow Muslims on the grave danger of the recent emergence and spread of so many sorcerers, who claim to possess medical knowledge and exploit the innocent and the ignorant. In their treatment of people, those

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1 اخرجه مسلم رقم (49)، كتاب الايمان .
Sahih Muslim, Kitab Al-Iman (Book of Faith), Hadith No. 49.

2 فتاوى العلاج بالقرآن والسنة- وما يتعلق بها للشيخ ابن باز ، بن عثيمين ، اللجنة الدائمة، ص 32،37، والفتوى للشيخ عبدالعزيز بن باز-.
Ifta'a Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, p. 55.

sorcerers use witchcraft and soothsaying, which is a violation of Islamic teachings and which puts trust in other than Allah.

Regarding the matter of treatment, this is what I have to say - by Allah's Grace. Seeking medical treatment is allowed. A Muslim patient can go to medical practitioners and specialists to be examined, have his illness diagnosed and take the necessary medications, which are to be legally allowed and in accordance with medical sciences and practice. By taking these commonly followed necessary steps for treatment's sake, one does not undermine his trust in Allah. Allah has created the diseases and their corresponding cures, which some people may discover, while others may not. He has not made the cures in what He has forbidden.

On the other hand, it is forbidden to seek treatment by those who claim knowledge of the unseen, and to believe them; they either make haphazard judgements or invoke the Jinn for assistance. Whoever makes that claim and does that is considered a Kafir (disbeliever). The Prophet ﷺ says, "If one consults a soothsayer, his prayers will not be accepted for forty days." [1] He also says, "Whoever goes to a soothsayer and believes what he tells him has disbelieved what has been revealed to Muhammad ﷺ." [2] In a third Hadith, the Prophet ﷺ says, "He who takes omens from birds, does soothsaying or has it done for himself, or does sorcery or has done unto himself is not one of us. If one goes to a soothsayer and believes what he tells him, he disbelieves what has been revealed to Muhammad ﷺ." [3]

As stated in the above-mentioned Hadiths, consulting and believing soothsayers and sorcerers are prohibited and are punishable. The authorities and whoever is concerned among

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[1] تقدم تخريجه ص 67- Op. Cit.

[2] تقدم تخريجه ص 67- Op. Cit.

[3] تقدم تخريجه ص 181- Op. Cit.

those in positions of power and influence have to condemn such beliefs and ban such practices on the producers' as well as the receivers' end. Even though those sorcerers and soothsayers may get a lot of customers, and what they say may sometimes be true by sheer coincidence, none must trust them; they remain blatant liars and evil examples to avoid. It is because of their evil beliefs and practices and their dangerous consequences that the Prophet ﷺ bans dealing with them.

The Hadiths also consider soothsayers and sorcerers as Kafirs (disbelievers), for they claim knowledge of the unseen, and they reach their ends by Jinn worship. Similarly, whoever believes that claim is like them, and so are those who follow in their footsteps. A Muslim must not be deceived by their undecipherable humming and utterances nor by their irrelevant incomprehensible activities, such as pouring liquid lead to be moulded. All they do is nothing but smoke to prevent people from seeing the truth. If people accept such things, they are contributing to the perpetuation of falsehood and Kufr (disbelief).

It is forbidden to ask soothsayers and sorcerers about future matters, e.g., who the future wife of one's son or relative will be, or what kind of relationship will be between the future spouses and between their families. Future matters are known to none but Allah. Therefore, to claim such knowledge is a forbidden act of Kufr.

In Al-Baqarah Sura, sorcery is condemned as an act of Kufr. Referring to the story of the two angels, the Sura reads, "Nor did they (the two angels) teach it (sorcery) to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angels) people learn that by which they cause division between man and wife; but they injure thereby no one save by Allah's leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no

(happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew." [1]

This Ayah affirms that witchcraft is Kufr, that sorcerers attempt to separate spouses and that their sorcery in itself has no power to benefit or harm except with the permission of Allah, Who has created good and evil. We beg Him to protect us from their phenomenally increasing harmful practices, which they have acquired from the Mushriks and with which they confuse and deceive the innocent. We are all Allah's slaves and to Him we return; He is the most reliable, and it suffices us to depend on Him alone. May He guide the Muslim rulers to taking whatever is necessary to guard against their evil and to save people from wicked deeds. He is the Generous One who answers prayers.

The Ayah also affirms that by learning sorcery, people acquire only what harms them, not what benefits them, and that sorcerers will have no good fortune in the Hereafter. What a great loss they will have made by selling themselves so cheaply! Condemning such a deal, Allah says, "... and surely evil is the price for which they sell their souls, if they but knew."

Allah — out of His Grace and Mercy — has taught us how to prevent the evil of sorcery before it occurs and how to treat its effects after it takes place. For prevention purposes, the most important and most beneficial thing is to seek protection by means of Shar'i prayers, supplications and invocations. For example, one can recite the Kursi Ayah after finishing each compulsory prayer followed by the customary invocations. AlKursi Ayah can be also recited when one goes to bed. It is the greatest in the Qur'an; it reads, "Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him

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[1] Al-Baqara Sura, Ayah 102. سورة البقرة، الآية : 102 -

save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.” [1] Regarding the Kursi Ayah, the Prophet ﷺ says, “If you recite Al-Kursi Ayah at night, Allah will appoint a guard for you who will stay with you and no Satan will come near you till morning.” [2]

One can also recite Al-Ikhlaas, Al-Falaq and Annas Suras after finishing each compulsory prayer and in the beginning of day (after the dawn prayers) and of night (after the sunset prayers).

At the beginning of night one can recite the last two Ayahs of Al-Baqara Sura, which read, “The messenger believeth in that which hath been revealed unto him from his Lord and (so do) the believers. Each one believeth in Allah and His angels and His scriptures and His messengers--We make no distinction between any of His messengers--and they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying. Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as Thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, Thou, our Protector, and give us victory over the disbelieving folk.” [3] About theses two Ayahs, the Prophet ﷺ

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[1] Al-Baqara Sura, Ayah 255. سورة البقرة، الآية : 255 -

[2] Op. Cit. تقدم تخريجه برقم 67-

[3] Al-Baqara Sura, Ayahs 285, 286. سورة البقرة، الآيتان : 285 ، 286 -

says, “If you read the last two Ayahs of Al-Baqara Sura at night, they keep all evil away from you” [1]

Night and day, and on arrival at any place, one can frequently seek refuge in Allah’s perfect words from the evil of what He has created. The Prophet ﷺ says, “If one says on arrival at a place, ‘I seek refuge in Allah’s perfect Words from the evil of what he has created’, nothing will harm him in that place.” [2] The Prophet ﷺ recommends, as a safety measure from all evil, that we say, “In the name of Allah, with whose name nothing can cause harm on earth or in heaven, and He is the all-Hearing, all- Knowing.” [3]

Such invocations and prayers are greatly effective in protection from the evil of sorcery as well as other evils, particularly if one observed saying them faithfully and if one wholeheartedly puts his trust in Allah. Not only are they good for prevention purposes, but also for treatment purposes. Once harm is done, one can pray with humility for healing and removal of harm.

For treatment of bewitchment cases, the following Ruqyas, used by the Prophet ﷺ, can be said:

“O Allah, Lord of mankind! I beg You, as the Only healer and there is no healing, but yours, to remove the suffering and bring about a healing that leaves behind no ailment.” [4] This Ruqya can be said three times.

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1 اخرجه البخاري رقم (5009)، كتاب فضائل القرآن، ومسلم رقم (808)، كتاب صلاة المسافرين.
Sahih Al-Bukhari, Kitab Fadha’il Al-Qur’an (Book of the Vitrues of the Qur’an), Hadith No. 5009.

2 اخرجه مسلم رقم (2708)، كتاب الذكر و الدعاء.
Sahih Muslim, Kitab Adhikr Wad-Dua’ (Book of Remembrance and Supplication), Hadith No. 2708.

3 تقدم تخريجه ص 116.
Op. Cit.

4 تقدم تخريجه ص 29.
Op. Cit.

"In the name of Allah I am doing this Ruqya unto you to get rid of what is harming you and of the evil of souls and envious eyes. May Allah cure you! In the name of Allah I am doing this Ruqya unto you." [1] This Ruqya can be done three times.

The following can be a beneficial treatment for a Marboot (a man so bewitched that he cannot get an erection for sexual intercourse).

Grind seven green Sidr leaves. Put the ground leaves in a clean bowl, and then add an amount of water enough to wash the bowl with. On the bowl of water and ground leaves recite: AlKursi Ayah and the Suras of Al-Kafiroon, Al-Ikhlaas, Al-Falaq and Annas. Also recite the Ayahs on magic in Al-'Araf, Yunus and Ta-ha Suras:

In Al-A'raf Sura: "(117) And We inspired Moses (saying): Throw thy staff! And lo! it swallowed up their lying show. (118) Thus was the Truth vindicated and that which they were doing was made vain. (119) Thus were they there defeated and brought low. (120) And the wizards fell down prostrate, (121) Crying:

We believe in the Lord of the Worlds, (122) The Lord of Moses and Aaron." [2]

In Yunus Sura: "(79) And Pharaoh said: Bring every cunning wizard unto me. (80) And when the wizards came, Moses said unto them: Cast your cast! (81) And when they had cast, Moses said: That which ye have brought is magic. Lo! Allah will make it vain. Lo! Allah upholdeth not the work of mischief makers. (82) And Allah will vindicate the Truth by His words, however much the guilty be averse." [3]

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[1] تقدم تخريجه ص 67.
Op. Cit.

[2] سورة الأعراف، الآيات : 117-118 .
Al-A'raf Sura, Ayahs 117-118.

[3] سورة يونس، الآيات : 79 - 82 .
Yunus Sura, Ayahs 79-82.

In Ta-Ha Sura: "They said: O Moses! Either throw first, or let us be the first to throw? * He said: Nay, do ye throw! Then Lo! their cords and their staves, by their magic, appeared to him as though they ran. * And Moses conceived a fear in his mind * We said: Fear not! Lo! thou art the higher. * Throw that which is in thy right hand! It will eat up that which they have made. Lo! that which they have made but a wizard's artifice, and a wizard shall not be successful to whatever point (of skill) he may attain." [1]

After the recitation has been done on the bowl's content, the patient is to drink some of the water and wash his body with the rest. This will get rid of the impediment by Allah's permission. If the need arises, this can be repeated till healing occurs.

One useful way of treating witchcraft effects is to locate the place where the spell is placed. Once found and destroyed, the spell effects vanish.

Thus, we have given some illustrations of the prevention and treatment of witchcraft effects. Allah is the Provider of success.

As for treating the effects of sorcery with sorcery, it is forbidden, for it involves offering sacrifices to the Jinn, which is satanic. In fact, it is an act of major Shirk, and must be shunned altogether. It is also forbidden to get it treated by soothsayers, who are absolute liars for claiming knowledge of the unseen and for being disbelievers. As mentioned earlier, the Prophet ﷺ has alerted us to guard ourselves against them. When asked about Annashrah (treating sorcery with counter-sorcery), he said, "It is Satan's work." [2] The right way to cure the effects of sorcery is by means of legal Ruqyas, by refuge seeking in Allah and by allowed medications. This has been the way advocated by

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[1] Taha Sura, Ayahs No. 65-69. — سورة طه ، الآيات: 65. 69.

[2] Op. Cit. — تقدم تخريجه ص 88.

Muslim scholars including Ibn-Al-Qayyim and Abdul-Rahman Ibn-Hassan in Fat-h-Al-Majeed.

We pray to Allah to guide and protect all Muslims from all evil, to preserve their faith, to provide them with religious knowledge and to keep them away from all violations of His teachings. May Allah's peace be on His Prophet ﷺ, his kin and his companions. [1]

3.26 Does Learning Arithmetic and Astronomy Belong to Soothsaying?

Question:

Are the calculations of time and rain forecast for agricultural and other purposes considered kinds of astrology?

Answer:

No, they are not kinds of astrology. They are allowed types of knowledge that is acquired to facilitate people's life. The sun and the moon are to be used in measuring time as Allah says, "He it is who appointed the sun a splendor and the moon a light, and measured for her stages, that ye might know the number of the years, and the reckoning...." [2]

Al-Khatabi explains that the study of stars by means of observation, and the knowledge used, for example, to identify parts of the day and the Qiblah direction are not forbidden.

It is allowed to use the stars as a guide to directions; Allah says, "And landmarks (too), and by the star they find a way." [3] Ibn-Rajab argues that useful knowledge, which facilitates such necessary activities, is considered permissible by the Jumhoor;

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[1] مجموع فتاوى و مقالات منتوعة للشيخ ابن باز، ج 3 ص 274–281 .
Ibn-Baz, Collection of Fatwas and Articles, Vol. 3, pp. 274-281.

[2] سورة يونس، الآيات : 5 .
Yunus Sura, Ayahs 5.

[3] سورة النحل، الآيات : 16 .
An-Nahl Sura, Ayahs 16.

other than that is considered unnecessary, for it would take the place of more important things.

According to Sahih Al-Bukhari, Qatadah maintains that Allah has assigned stars three functions: (a) being an ornament for the sky, (b) shooting eavesdropping devils, and (c) acing as guiding signals. If one tries to read into the stars other than those functions, he will be taking the wrong path, doing a futile exercise and carrying an unbearable burden. Justifying the three functions, Sulaiman Ibn-Abdullah cites these Qur'anic verses: "And verily We have beatified the world's heaven with lamps, and We have made them missiles for the devils...." [1]; "And landmarks (too), and by the star they find a way."

However, forecast of when rain falls is difficult, for it belongs to the unseen, which is known only to Allah. To associate rainfall with the states of stars is considered an act of ignorance practised before Islam, as people invoked rain through the stars. Yet, knowledge of the right time to plant certain seeds depends on knowledge of the seasons, and this can be mathematically calculated.

Wa-Allahu-A'lam (Allah is the One Who knows the whole truth). [2]

3.27 Slaughtering Animals as a Sacrifice to Other Than Allah

Question:

There are some people who take their relatives or loved ones, when they fall ill, to the so-called popular practitioner. Whenever he gets a patient, the practitioner names a number of diseases the patient allegedly has. He affirms that the patient will

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1 سورة الملک، الآية: 5. Al-Mulk Sura, Ayah 5.

2 كتاب الدعوة – الفتاوى - الشيخ صالح الفوزان: ص 47 ، 48. Kitab Adda'wah, (Book of the Call), Al-Fawzan's Fatwas, Vol.1, pp.47-48

never recover unless a specific animal is to be slaughtered without remembrance of Allah, then to be buried in a specific place.

If one carries out this prescription for healing's sake without Shirk intention, is it considered a sin9 Is it an act of major Shirk to do that? What are the general effects of slaughtering an animal as a sacrifice to other than Allah on one's faith?

Answer

Slaughtering an animal as a sacrifice to other than Allah for any purpose is an act of major Shirk, for slaughtering sacrifices is an act of worship as Allah commands, "So pray unto thy Lord, and sacrifice." [1] He also says, "Say: Lo! my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds." [2]

Allah has commanded that sacrifices, in addition to prayers, be offered to none but Him. He also commanded that we eat from whatever His name has been mentioned over, and if His name is not mentioned, we are not to eat from it. He says: "Eat of that over which the name of Allah hath been mentioned, if ye are believers in His revelations" [3]; "And eat not of that whereon Allah's name hath not been mentioned, for lo! it is abomination." [4]

Thus, offering sacrifices to other than Allah, even for healing purposes as claimed, is an act of major Shirk. Whoever demands such acts to be carried out is a sorcerer leading people

into Shirk, and he has to be reported to the authorities to deal with accordingly and to rid people of his evil.

Allah has provided us with good means of treatment. One way is by going to hospitals, consulting medical doctors and taking beneficial allowed medications. The other way is with legal Ruqyas by recitations from His Book and praying to Him for healing. What Allah has prescribed is sufficient for those who believe in Him, for

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1 سورة الكوثر، الآية: 2. A1-Kawthar Sura, Ayah 2.

2 سورة الانعام، الآية: 162. Al-An'am Sura, Ayah 162.

3 سورة الانعام ، الآية: 118. A1-An'am Sura, Ayah 118.

4 سورة الانعام ، الآية: 121. Al-An'am Sura,Ayah 121.

He says, "... And whosoever putteth his trust in Allah, He will suffice him. Lo! Allah bringeth His command to pass...." [1]

As for those sorcerers, they are liars, charlatans, seeking to corrupt Muslims' faith and to usurp people's wealth unlawfully. Therefore, they must not only be made to stop leading people astray, but they must also be deterred from carrying out their evil designs. To ignore their evil practices is - an abominable act contributing to the spread of corruption on earth.

Muslims must protect their faith by not seeking physical healing at the expense of their faith and beliefs. They must not consult such charlatans, who are untrustworthy. If they claim to know the unseen, they are soothsayers, about whom the Prophet ﷺ says, "Whoever consults a soothsayer and believes him disbelieves in what has been revealed to Muhammad ﷺ." [2]

3.28 Sihr, Kahanab, Tanjeem and 'Arafah: Differences and Verdicts

Question:

Are there any differences among Sihr, Kahanah, Tanjeem and Arafah? Is there only one ruling that applies to all of them?

Answer:

Sihr (magic / witchcraft / sorcery) is spells, Ruqyas and knots done by a sorcerer with the deliberate intention of harming people. The harm can be in the form of killing, diseases or separation of spouses. Therefore, Sihr is considered an act of Kufr (disbelief in Allah), an abominable activity and a grave social illness that must be eradicated so that people can be safe from its evil.

Kahanah (fortune-telling / soothsaying) is alleged knowing of the unseen. It involves the employment of the Jinn. In Fat-h Al-Majeed, Abdurrahman Ibn-Hassan says that the Jinn tell their human agents the news of events of which people are unaware, so people believe that to be some kind of divine revelation to a 'man

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[1] سورة الطلاق ، الآية: 3-
At-Talaaq Sura, Ayah 3.

[2] كتاب الدعوة – الفتاوى – الشيخ صالح الفوزان: ج 1 ص 28 - 30 -
Kitab Adda 'wah, (Book of the Call), Al-Fawzan's Fatwas, Vol.1, pp.28-30.

of Allah'; the truth is this is nothing but devil's work, and the human agent (soothsayer) who reports the news is not a man of Allah, but a devil's companion.

It is forbidden to consult soothsayers, for the Prophet ﷺ said, "If one consults a soothsayer and believes him, his prayers will not be accepted for forty days. [1] & [2] He also said, "Whoever consults a soothsayer and believes him disbelieves in what has been revealed to Muhammad ﷺ." [3]

The Arraf or Kahin is the Arabic for the soothsayer, who claims to know matters by untestable means; for example, he claims to know mysteriously where stolen things are hidden. Ibn-Taymiyah puts all those who claim knowing by such untestable means, such as the Kahin, the Munajjim (astrologer), etc., under the name Arraf. The Munajjim is the one who does Tanjeem, the alleged prediction of life events on earth by means of knowledge of the stars. Tanjeem is an exercise in ignorance

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[1] تقدم تخريجه ص 67. Op. Cit.

[2] تقدم تخريجه ص 57. Op. Cit.

[3] تقدم تخريجه ص 67. Op. Cit.

and an act of major Shirk, as it presumes belief in stars as directors of events and behaviour. [1]

3.29 The Attempt to Bewitch the Prophet ﷺ and How He Reacted

Question:

Is it true that there was an attempt to bewitch the Prophet ﷺ ? If so, what was his reaction to bewitchment and to the magician?

Answer:

It is true. Aishah reported that magic was worked on the Prophet ﷺ . As a result, he started to imagine having done things he had not really done. One day he told her, "Two men came to me and one of them sat near my head and the other near my feet. One of them said to his companion, 'What is the disease of this man?' The other replied, 'He is under the effect of magic.' The first one asked, 'Who has Worked the magic on him?' The other replied, 'Labid Ibn-Al-A'sam, using a comb and the hairs stuck to it and the skin of pollen of a male date palm in the well of Dharwan.'"

According to Ibn-Al-Qayyim, there are those who reject that story; they maintain that such a thing cannot happen to the Prophet ﷺ , for it is considered as a defect. However, their view is not valid, for the symptoms were not any different from those of the ordinary diseases, even from the poisoning he had had before.

Qadi Iyadh argues that the incident does not in any way undermine the credibility of prophethood. The fact that the Prophet's credibility is entirely unquestioned and that he is

undoubtedly infallible with regard to matters of divine revelation is sufficient to discard any significance that some may attach to the incident. However, in day-to-day common activities, not related to divine revelation, it would not be unusual for the Prophet ﷺ to

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[1] المنتقى من فتاوى الشيخ صالح الفوزان ، ص 57 ، 58.
Al-Fawzan 's Selected Fatwas, pp. 56-57.

have imagined something he had not done, then realized what actually had happened. As a human being, he was likely to experience such matters.

When the Prophet ﷺ learned he was under the effect of magic, he invoked Allah, Who guided him to where the spell was placed. Once found, it was destroyed, the effect of magic stopped, and the Prophet ﷺ felt as if nothing had happened to him. However, he did not punish the magician. In fact, when asked to have the magician killed, he said, "Allah has cured me and I hate to circulate the evil among people." [1] & [2]

3.30 Witchcraft: Reality & How Much of It Is Allowed

Question:

Please, explain the reality of witchcraft. Are there any kinds of witchcraft that are allowed? Is the practice of witchcraft an act of Kufr?

Answer:

In Arabic Sihr (witchcraft / magic / sorcery) refer to what is subtle and whose causes are hidden. According to Al-Kafi, it is spells, Ruqyas and knots, which have an effect on souls and bodies. It may lead to diseases, death and destruction of relationships between spouses. It is all Haram (forbidden) without exceptions; Allah says, ".... And surely they do know that he who trafficketh (magic) therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew." [3]

As the above verses state, the sorcerer will have no portion in the Hereafter. 'No portion' can be interpreted as 'no happy luck'. Al-Hassan interprets it as no religion, which emphasizes the prohibition of witchcraft and the Kufr (disbelief) of

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[1] تقدم تخريجه ص 103- Op. Cit.

[2] المنتقى من فتاوى الشيخ صالح الفوزان ، ص 57 ، 58- Al-Fawzan 's Selected Fatwas, pp.57-58.

[3] سورة البقرة، الآية 102 Al-Baqara Sura, Ayah 102.

whoever practises it. The Prophet ﷺ classifies it among the major seven deadly sins.

The sorcerer has to be executed. According to Imam Ahmad, three of the Prophet's companions (Umar, Hafsa and Jundub) approved of such a penalty. Teaching, learning and taking witchcraft as a profession is disbelief in Allah. The sorcerer has to be executed so as to rid people of his evil; his Kufr and his activities are harmful to society at large. [1]

3.31 Visiting Sorcerers to Have Witchcraft Performed & Torturing Animals till Death

Question:

In the past, before I became a committed Muslim observing the compulsory prayers on time and reading the Qur' an, I visited a witch. She demanded that I strangle a hen to make an amulet for bringing about strong ties between me and my husband, for there were a lot of disputes between us. I did strangle the hen with my own hands.

Is what I did a sin? What do I have to do in order to get rid of the fear and guilt I feel?

Answer:

Consulting witches is strictly prohibited because witchcraft is a kind of Kufr (disbelief), and it is harmful to people. Therefore, visiting witches is a major crime.

As for your strangling of the hen, it is a crime, for it represents the torture and unlawful killing of an animal. It is also shirk, for it involves seeking the pleasure of other than Allah. Now that you have sincerely repented, Allah will forgive your past sins, for He forgives the sins of those who repent, but you must not return to them at all.

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[1] المنتقى من فتاوى الشيخ صالح الفوزان ، ص 57 ، 58-

A!-Fawzan 's Selected Fatwas, VoL2, p.59.

Muslims must not let sorcerers practise their witchcraft amongst them. They must declare their condemnation of such practices and report sorcerers to the authorities so that people will be saved from their evil. [1]

3.32 Ibn-Katheer's View on Witchcraft

Question:

In Tafseer Ibn-Katheer, Vol.], page 147, it is mentioned that Ahl-Assunna Wal-Jama'ah admit that a sorcerer can fly in the air and change a donkey into a human and vice versa. However, they maintain that it is Allah Who makes things happen when the sorcerer utters certain words and Ruqyas. Unlike what astrologers say, it is not the stars and orbits that have power in such matters.

Does this mean that a sorcerer can concentrate his sorcery on a human and convert him into an animal or vice-versa? Has any such conversion happened?

Answer:

This is what Ibn-Katheer says; it has already been said by Ibn-Jareer. Regarding flying in the air and walking on the water, they have been mentioned by some Salaf, which is considered an evidence of the possibility of their happening; this is explained in terms of that devils can serve the sorcerer and may possess him, and that the Jinn have the ability to appear in various forms. Therefore, they may possess a human and make him appear as a donkey, a bird or a beast, etc. Yet, this could not take place without Allah's permission and destiny; He says, "... but they injure thereby no one save by Allah's leave...." [2] This is denied by Al-Falasifa and Al-Mu'tazila, who maintain that the sorcerer himself is

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[1] Al-Fawzan's Selected Fatwas, Vol.1, pp.72-73. كتاب المنتقى من فتاوى الشيخ صالح الفوزان ، ج 1 ص 72 ،73-

[2] Al-Baqara Sura, Ayah 102. سورة البقرة، الآية 102

capable of impersonation and witchcraft. We reject this view, and accept that of Ahi-Assunna Wal-Jama'ah; Allah is Capable of doing every thing, and the truth is with Him. [1]

3.33 Consulting Someone, Then Discovering He Is a Soothsayer

Question:

According to the Hadith, "If one consults a soothsayer and believes him,, his prayers will not be accepted for forty days." Does this punishment apply to those who are unaware that the one they have consulted is a soothsayer?

Answer:

This punishment does not apply unless you know you are consulting a soothsayer. However, if you ask about matters of the unseen, which is known only to Allah — such as asking about the place where some magic is hidden and the magician, or about something stolen, the thief and where the stolen things are hidden, etc. - you must believe the consultant has knowledge of the unseen. This demonstrates you know the consultant is a soothsayer, so the punishment is applicable.

If one consults a soothsayer without knowing it is forbidden to do so, he is to be excused for being ignorant. Also, one is to be excused if one does not know someone is a soothsayer, and asks him about an ordinary matter, such as a house or the price of something. [2]

3.34 Witchcraft is Devil's Work, and Whoever Does It Is a Mushrik

Question:

There is a witch who has caused harm to a lot of people. What must we do in her case, and how can we get rid of her sorcery?

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[1] فتوى للشيخ عبدالله الجبرين عليها توقيعه. A Fatwa by Al-Jibreen, Signed by him.

[2] فتوى للشيخ عبدالله الجبرين عليها توقيعه. A Fatwa by Al-Jibreen, Signed by him.

Answer:

Witchcraft is devil's work, for the sorcerer invokes and appeals to the Jinn instead of Allah. He does that by offering sacrifices and supplications to them, by giving up the compulsory prayers and by eating filth, etc. By so doing, he seeks devils' assistance in possessing humans, killing, maiming, disabling husbands sexually, separating husbands and wives, etc.

Thus, by invoking and appealing to other than Allah through his Kufr acts, the sorcerer becomes a Mushrik (one who associates partners with Allah) and Kafir (disbeliever). Therefore, death is his due penalty, which has been confirmed by Umar Ibn-Al-Khattab, his daughter Hafsa and Jundub.

In the light of this, the witch you have mentioned must not be allowed to continue her witchcraft. If you have proofs of her practice and the harm she has done, you have to report that to the authorities, so that she can be tried and get what she deserves. The head of her family has to do what is necessary to eliminate the harm she is causing, even if she is his mother, for her practice is Kufr, and it is harmful to people. Once punished, her punishment will be a deterrent to others who might think of doing such devilish works.

If her own family are pleased with her and are reluctant to do what is necessary to solve the problem, it becomes your responsibility to record and collect enough incriminating evidence and witnesses to have her prosecuted at the Legal Court. There, she will be tried and she will get her due penalty if found guilty. According to the Hadith, "The sorcerer's penalty is a strike (death) with the sword. [1]

You must not resign yourself to a state of suffering the evil of witchcraft. You are advised to do the following:

Firstly, you have to seek protection by remembering Allah a lot, reading the Qur'an and saying regular supplications, day and night. By so doing, Allah will protect you from the evil of devils and sorcerers.

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[1] اخرجه الترمذي رقم (1460)، كتاب الحدود. Sunan Al-Termidhi, Kitab Al-Hudood (Book of Penalties), Hadith No.1460.

Secondly, you must seek treatment with legal Ruqyas, which are to be performed by credible Raqis, who use Allah's words, the established prayers of His Prophet ﷺ and allowed medications. There are sufficient credible Raqis around, through whom Allah has benefited a lot of people. May Allah's peace and prayers be upon His Prophet ﷺ, his kin and his companions? [1]

3.35 Is Sihr (Sorcery) Real?

Question:

Is Sihr real?

Answer:

Yes, it is real. It is a fact that sorcerers worship devils and obey them. In return, the latter assist the former in their sorcery. Allah has given devils the ability to do perform unusual acts. [2]

3.36 Insanity & the Jinn

Question:

This is to seek your help and advice concerning the disease known as insanity, from which my mother has been suffering. When she first got it, we took her to the Imam of one mosque. He was able to drive the possessor out, but she relapsed for a week. Every time we brought her the Imam, she was cured, but if he left, she relapsed. However, she kept well for a period of time, but that did not last long; she became possessed by a Jinni, and she kept suffering for the same period of time or a little longer. The Imam came and drove the Jinni out, but the Jinni came back. We as ked another Imam for help; he drove the Jinni out, yet, she came back. That pattern continued; every time she fell ill, we got someone to drive the Jinni out, but she always returned. The time before the last, my mother asked for the Imam who first treated her. He came and drove the Jinni out. He mentioned that

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1 الكنز الثمين للشيخ عبدالله الجبرين ، ج ا ص 227 , 224-
Al-Jibreen's Al-Kinz Aththameen (The Precious Treasure), Vol. 1 pp.224-227

2 فتاوى العلاج بالقرآن و السنة- الرقى وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة، ص 56-
Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz, Ibn-Uthaimeen and Ifta' Penanent Committee, p.56

the possessor Jinni told him the room was full of Jinn. Therefore, we moved her to another room. Unfortunately,

there was no improvement. She, then, asked me to take her to one of the shrines, which I did, but it did not work. We took her to someone who gave her some amulets and drugs. He instructed her to wear some amulets, and soak the rest in water, then rub her body with the amulet water. He also instructed her to take the drugs. Nonetheless, the room is still full of Jinn.

I would like to know if what I have done is legal or illegal. Will you please guide me to what is good.

Answer:

Praise be to Allah, and may His prayers and peace be upon Prophet Muhammad ﷺ, his kindred and his Companions.

1. Consulting soothsayers or astronomers is forbidden, for the Prophet ﷺ said, "If one consults a soothsayer, his prayers will not be accepted for forty days." [1] He also said, "If one wears an amulet, may Allah grant him no success, and if one wears a shell, may Allah grant him no peace." [2] Another version of that Hadith reads: "Whoever wears an amulet has committed an act of Shirk. [3]
2. The right thing is that amulets must not be worn.
3. Visiting dead people's shrines in order to invoke their blessings is forbidden. In fact, to believe that dead people can produce benefit, remove harm, or heal the ill or insane, etc., is considered major Kufr (disbelief).

Our advice to you is to have your mother treated with legal Ruqya and medications.

May Allah's peace and blessings be upon Prophet Muhammad ﷺ, his kin and his Companions. [4]

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[1] اخرجه مسلم رقم (2230)، كتاب السلام. Sahih Muslim, Book of Peace, Hadith No. 2230.

[2] اخرجه احمد في المسند (4 / 154) . Musnad Ahmad, 4/154.

[3] اخرجه احمد في المسند (4 / 156) . Musnad Ahmad, 4/156.

[4] فتاوى اللجنة الدائمة، ج 1 ص 415. Ifta' Permanent Committee's Fatwas, Vol. 1, p. 415.

3.37 This Is Not Prophet Yunus's Way

Question:

What is the religious ruling regarding some man who uses figures (such as 21, 31, 137, 121, 25) to remove bewitchment? Even though he does not know how to remove magic, he claims to invoke spirits, and to be using figures the same way Prophet Yunus did - may Allah's peace and blessings be upon him. After being given the names of the patient and his mother, the man claims to identify the patient's star - if the patient is not bewitched, he is said to have a zero star.

Is it legal to do that? Did Prophet Yunus really do that? Is it consistent with the Qur'an and the Sunnah? Did the Righteous Salaf and their followers do such a thing? What is the ruling concerning those who seek such treatment, while believing in its validity?

Answer:

Praise be to Allah, and may His prayers and peace be upon Prophet Muhammad ﷺ, his Kin and his Companions.

In view of what you have mentioned, that man must be a soothsayer, and there is nothing to suggest Prophet Yunus - may His blessings be upon him - did such a thing. Also, that practice is illegal, and people must not seek treatment from soothsayers. In fact, people have to condemn it. In that regard, the Prophet ﷺ said:

"If one consults a soothsayer, his prayers will not be accepted for forty nights." [1]

"If one consults a soothsayer and believes him, he disbelieves what has been revealed to Muhammad ﷺ." [2]

"Whoever consults a constellation of stars has committed an act of Sihr." [1] & [2]

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1 تم تخريجه ص 67- Op. Cit.

2 اخرجه الترمذي رقم (135)، كتاب الطهارة، وابن ماجه رقم (639)، كتاب الطهارة واحمد في المسند (2 / 408 ، 476)-
Sunan Attirmidhi, Book of Taharah (Purification), Hadith No. 135.
Ibn-Majah, Book of Taharah, Hadith No. 936. MusnadAhmad, 2/408/476.

3.38 This Practice Is Munkar (Reprehensible/Abominable)

Question:

There is a common practice whereby a mother makes — with a razor blade three wounds forming three juxtaposed parallel lines above her daughter's knee. On the blood coming out of the wounds, the mother puts a piece of sugar, which the girl has to eat while saying some prayers. There are variations of this practice. It is claimed that such practice keeps the girl's virginity, as it protects her from being raped.

What is the Islamic ruling regarding that practice?

Answer:

That practice is Munkar (reprehensible), and it is a myth, which has no base. Therefore, it must not be done, and people have to be warned against it. To suggest that it protects the girl's virginity is a Satanic idea, which has nothing to do with the purified Shari'ah. Muslim scholars - being responsible for spreading Allah's Message as delivered by His Prophet ﷺ - ought to show how Munkar that is, and to warn against such abominable practice. [3]

It is Allah Whose help we seek.

3.39 The Poison Pot

Question:

Some people keep a copper pot called Taasat Assum (poison pot). Whenever someone falls ill, he goes to the pot's owner in order to fill it with water for him. He drinks the water believing it will cure his illness, particularly if it is in the stomach.

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[1] Sunan Abu-Dawood, Book of Medicine, Hadith No. 3905. اخرجه داود رقم (3905)، كتاب الطب.

[2] Ifta' Permanent Committee c Fatwas, Vol. 1, p. 416. فتاوى الجنة الدائمة ، ج 1 ص 416.

[3] Ibn.Baz, Collection of Fatwas, Vol. 2, p. 925. مجموع فتاوى ابن باز - ج 2 ص 965.

Engraved on the pot are some pictures of a scorpion, a horse, a cat, donkeys, a snake, a fox, an elephant, a lion, men, and some other unidentifiable pictures. Also written on the pot are some names and words such as 'the martyr', etc.

Will you direct us as to the legality of that matter, please?

Answer:

That pot belongs to the Munkar category, and what is engraved on it is Munkar. We know of no pot, be it iron, copper, gold, silver or any other material that cures stomachache or any other disease. To suggest that means one of two things: a false claim made by the pot owner, or his contact with devils for sorcery purposes. In either case, the owner deceives people by claiming a healing power for the pot in order to make money by illegal means.

Such a pot has to be confiscated and destroyed by those in position of responsibility. Also, the owner has to be disciplined so as to stop that Munkar practice. As for those who know about it, they ought to report the matter to those responsible combating for such practices so that it can be properly dealt with. It must not be ignored. In fact, the enquirer himself, as well as those aware of that practice, has to report that matter so that their neighbourhood can - by Allah's permission - get rid of such an abominable practice. [1]

3.40 Ayyub's Well Is Untrue:

Question:

In Egypt's Sinai Peninsula, we have a well which is claimed to be the one that Allah ordered His Prophet Ayyub (Job) — may Allah's peace and blessings be upon him - to dig by striking the ground with his feet when he was ill, and whose water caused his recovery by His permission The problem is that a woman relative has fallen ill, and she wants to go to that well and do what Prophet Ayyub did. Can she wash with water from that well in order to be healed, or is it considered some type of Shirk, as invocation of other than Allah for help?

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[1] Ibn.Baz, Collection of Fatwas, Vol. 2, p. 697. مجموع فتاوى سماحة الشيخ ابن باز ج 2 ، ص 697.

Answer:

The story of that well is untrue. Nobody knows where Prophet Ayyub - may His blessings be upon him - washed. Therefore, she must not go to that place. [1]

3.41 Sihr Is to Be Treated Only with Legal Ruqyas

Question:

What is the Shar'i treatment of Sihr? Are tranquilizers allowed in treating psychological diseases even though they contain sedatives? What shall we do with our mother, whom we have advised that what she is doing is a kind of Shirk? Can she really be considered a polytheist though she gets fits of Waswash. If you saw her in her state of illness, you would think she is mad However, she seems very wise when she is not ill

Answer:

1. Sihr must not be treated by Sihr. Instead, it has to be treated by means of Ruqyas from the Qur'an, the Prophet's established prayers, supplications and asking for healing from Allah. You can find a lot of relevant prayers in Ibn-Taymiya's Al-Kalim Attayyib, Ibn-Al-Qayyim's Al-Wabil Assayyib, Riyadh Assaliheen and Annawawi' s Al-A thkar Annawawiyyah.
2. It is necessary to continue advising her and nicely pointing out to her what is wrong with her behaviour. Nonetheless, you ought to treat her as kindly as Allah demands in these verses: "(14) And We have enjoined upon man concerning his parents. His mother beareth him in weakness upon weakness, and his weaning is in two years. Give thanks unto Me and unto thy parents. Unto Me is the journeying. (15) But if they strive with thee to make thee ascribe unto Me as

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[1] Ifta' Permanent Committee 's Fatwas, VoL 3, p. 66. فتاوى اللجنة الدائمة ، ج 3 ص 66.

partner that of which thou hast no knowledge, then obey them not. Consort with them in the world kindly, and follow the path of him who repenteth unto Me ....”[1]

3. If, as you have mentioned in your question, she suffers so much that she behaves insanely, she may qualify for Allah’s forgiveness for what she does in her illness.

Allah is the One Who heals and guides to the straight path. May His prayers and peace be upon Prophet Muhammad صلى الله عليه وسلم, his kin and his Companions.[2]

3.42 No Consultation of Soothsayers at All

<u>Question:</u>

On the eighth of Thul-Hijjah, 1403 H., I got married to my cousin (the daughter of my mother’s sister). On the first of Ramadan, 1405 H., she gave birth to a baby boy, whom we

called Musa. In Sha’ban, 1406 H., she had a miscarriage when she was three months pregnant.

In Rabee’ Al-Awwal, 1407 H., Musa died. After Musa’s death, my aunt (my mother-in-law) told us that she had consulted; some scholar; he explained to her that my wife is possessed by a 1mm, who kills our kids out of envy My aunt said that the scholar could get rid of that Jinni forever, but I refused

On the third of last Sha’ban, 1407 H, my wife gave birth to a baby girl, whom we called Masturah, but she died the following I day. As, a result, my wife insisted that we go to that scholar to get rid of the alleged Jinni, and so did my father. I have asked them to give me time to think about it; maybe, Allah will guide me to the right thing. Thanks be to Him for having guided me to seek your advice. May He guide you to provide me with the right verdict on that problem, which is troubling me.

<u>Answer:</u>

Praise be to Allah, and may His prayers and peace be upon His Messenger, his kin and his Companions.

You have done the right thing by not going to that man who claims to have knowledge of the Book, for he is nothing but a soothsayer.

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1 سورة لقمان، الآيتان: 14 ، 15-

2 فتاوى اللجنة الدائمة للبحوث العلمية والافتاء ، 374-

Ifta’ Permanent Committee’s Fatwas, , p. 374.

You have also done the right thing by seeking advice from the Ulama.

All you have to do is to perform legal Ruqyas onto yourself, your wife and your babies. You can recite the Suras of Al-Fatihah, Al-Ikhlaas, Al-Falaq and An-Nas, three times each. After each recitation, do Nafth into your palms and rub your face and your front body parts, saying these prayers: "I seek refuge for you in Allah's perfect Words from every Satan, every harmful thing and every evil eye." [1]

You are also advised to acquire these books, for they contain beneficial prayers and legal Ruqyas: Annawawi's AlAthkar Annawawiyyah, Ibn-Taymiya's Al-Kalim Attayyib and Ibn-Al-Qayyim' s Al- Wabil Assyyib.

May Allah's prayers and peace be upon Prophet Muhammad ﷺ, his kin and his Companions. [2]

3.43 A1-Hajj Knot

<u>Question:</u>

One of my sisters performed Hajj with our father and some other people from our village. On the Arafah Day, an Iranian woman asked my sister and the other ladies to tie a knot each with a piece of thread the lady had if it was their first Hajj. The Iranian woman explained that the knots would help a man to get rid of his illness. At the advice of the oldest woman in the group who had performed Hajj before, they tied the knots. Being shy, they did not consult my father; he would have prevented that thing.

The question is: Is the Hajj of the ladies who tied the knots valid?

<u>Answer:</u>

Such act is prohibited. If your sister did it in ignorance, she is excused. If she did it knowing it is prohibited, she committed a

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[1] تقدم تخريجه ص 30- Op. Cit.

[2] فتاوى اللجنة الدائمة ، ج 1 ص 418- Ifta' Permanent Committee 's Fatwas, VoL 1, p. 418.

sin, and she needs to repent, ask Allah for forgiveness and resolve not to repeat it. As for her Hajj, it is valid, In-Sha'allah.

May Allah grant us success, and may His prayers and peace be upon Prophet Muhammad ﷺ, his kin and his Companions.' [1]

3.44 A Wife Bewitching Her Husband

From: Abdul-Aziz Ibn-Abdullah Ibn-Baz
Dear Respected Brother,

I have received your letter (not dated) — may Allah grant you guidance. In you letter you mentioned what happened to you when you tried to have intercourse with your new wife. You consulting the Sheikh who explained to you that your old wife did some witchcraft that incapacitated you. You also asked about the ruling on that issue.

<u>Answer:</u>

If your old wife has admitted she did that Sihr, or if it has been proven beyond doubt that she did it, her action is a major Munkar. In fact, it is Kufr, for Sihr is forbidden and the Sahir (sorcerer) is a Kafir, as Allah says in the Qur'an: "(102) And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angels) people learn that by which they cause division

[1] فتاوى اللجنة الدائمة ، ج 1 ص 379.
Ifta' Permanent Committee 's Fatwas, VoL 1, p. 379.

between man and wife; but they injure thereby no one save by Allah's leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter;

and surely evil is the price for which they sell their souls, if they but knew." [1]

According to the above Ayah, Sihr is Kufr, and the Sahirs are Kafirs who learn what harms and what has no benefit. They are interested in destroying husband-wife relationships. Therefore, they will not be saved on Resurrection Day. Warning Muslims against such things, the Prophet ﷺ said: "Avoid the seven major sins." He was then asked, "What are they?" He replied, "Shirk, Sihr, taking innocent lives without due rights, usury, squandering orphans' wealth (by their guardians), desertion of the battlefield, and defamation of the reputation of innocent chaste women believers." [2]

As for the Sheikh whom you have consulted about that matter, he seems to be, like that woman, a Sahir himself, for Sahirs are familiar with Sihr works. By claiming to know the unseen, he is a soothsayer as well. Muslims are commanded to guard against them, and not to believe their claim to know the unseen. In this regard, the Prophet ﷺ said, "If one consults a soothsayer, and believes him, his prayers will not be accepted for forty nights." [3] He also said, "If one consults a soothsayer and believes him, he disbelieves what has been revealed to uhammad." [4]

You have to repent of what you have done, refer the matter to the relevant authorities so that the necessary measures can be taken against your wife and that Sheikh to deter them from such practice. If you find yourself in such situations, consult the Shari'ah Ulama, who can give you appropriate legal advice.

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1 سورة البقرة، الآية: 102.
Al-Baqrah Sura, Ayah No. 102

2 اخرجه البخاري رقم (2766)، كتاب الوصايا، ومسلم رقم (89)، كتاب الايمان.
Sahih Al-B uk.hari, Book of Wills, Hadith No. 2766.
Sahih Muslim, Book of Faith, Hadith No. 89.

3 تقدم تخريجه ص 67.
Op. Cit.

4 تقدم تخريجه ص 67.
Op. Cit.

However, if you have not been cured yet, let us know so that we can inform you of the appropriate Shar'i treatment May Allah provide us and you with knowledge of His religion and with protection from disobeying Him. Indeed, He is the most generous Provider.

May His peace, mercy and blessings be upon you. [1]

3.45 Husband-Wife Love/Hatred Amulets Are Sihr

<u>Question:</u>

There is an Imam who writes amulets to bring about love between husband and wife, and to give a wife control over her husband. He also makes amulets to separate one from the other. Is this Sihr (sorcery)? Please advise us, may you be rewarded.

<u>Answer:</u>

The person who writes such things to bring about love or dissention between husband and wife is a Sahir (sorcerer). With respect to those who teach Sihr and those who learn from them, Allah says, "... And from these two (angels) people learn that by which they cause division between man and wife; but they injure thereby no one save by Allah's leave. [2]

Sihr is Kufr (disbelief in Allah), so the Sahir is a Kafir. This judgment about Sihr and Sahirs is made by Allah in the Qur' an: "... Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angels) people learn that by which they cause division

between man and wife; but they injure thereby no one save by Allah's leave. And they learn that which harmeth them and

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[1] مجموع فتاوى سماحة الشيخ ابن باز ، ج2 ص 693- Ibne-Baz's Collection of Fatwas, Vol. 2, p. 693.

[2] سورة البقرة، الآية: 102- Al-Baqrah Sura, Ayah No. 102

profiteth them not. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter. [1]

According to the Hadith, the Sahir is to be struck by the sword, i.e. killed. This means he is to be punished for desertion of Islam. Therefore, that Sahir cannot be an Imam (prayer leader), for prayers are not valid if led by a Kafir. In fact, those in charge of Muslim affairs must do something about that Sahir by bringing him to justice lest the society be harmed by his practice. If Sihr spreads in a society, it will disintegrate, suffer humiliation, be myth-oriented and be controlled by such sorcerers - may Allah forbid. [2]

3.46 Both Atf and Sarf Are Prohobited

Question:

What is the legality of reconciling husband and wife by means of Sihr?

Answer:

This is known as Atf, and it is prohibited, and so is Sarf, which is separating husband and wife by means of Sihr. Such practice can be Kufr or Shirk. Allah says, "... Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angels) people learn that by which they cause division between man and wife; but they injure thereby no one save by Allah's leave. And they learn that which harmeth

them and profiteth them not. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter. ... [3] & [4]

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1 Al-Baqrah Sura, Ayah No. 102 سورة البقرة، الآية: 102-

2 Al-Muntaqa min Fatawa Ibn-Fawzan, VoL 1, p. 129. المنتقى من فتاوى الفوزان ، ج 1 ص 129-

3 Al-Baqrah Sura, Ayah No. 102 سورة البقرة، الآية: 102-

4 Ibn-Uthaimeen, The Precious Collection, Vol. 1, p. 156. المجموع الثمين من فتاوى ابن عثيمين - ج 1 ص 156-

Chapter IV

(About the Jinn)

4.1 Satan's Whispers & What Must Be Done about Them

<u>Question:</u>

Sometimes, Satan whispers to man evil suggestions about Allah's Identity and about the validity of His signs in the universe. What must one do in such a situation?

<u>Answer:</u>

The Prophet ﷺ was asked about that. In Sahih Muslim, Abu-Hurayrah reported, "Some of the Prophet's companions came to him and said, 'Verily we perceive in our minds that which every one of us considers too grave to express.' The Prophet ﷺ said, 'Do you really perceive it?' The' said, 'Yes.' Upon this he remarked, 'That is faith manifest.'" [1]

Also Ibn-Mas'ud reported, "When asked about Waswasah (Satan's whispers), the Prophet ﷺ said, 'That is pure faith.' [2]

Abu-Hurayrah narrated, "The Messenger of Allah (peace be upon him) said, 'People will continue to question one another till this is propounded: Allah has created all things, but who has created Allah? He who found himself confronted with such a situation should say: I affirm my faith in Allah.' [3]

Abu-Hurayrah also narrated that the Prophet ﷺ said, " Satan comes to one of you and says to him, 'Who has created such a thing?' Satan continues the line of questioning till he asks, 'Who

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1 اخرجه مسلم رقم (132) [209] ، كتاب الايمان۔
Sahih Muslim, Kitab Al-Iman (Book of Faith), Hadith No. 132,209.

2 اخرجه مسلم رقم (133) [211] ، كتاب الايمان۔
Sahih Muslim, Kitab Al-Inian (Book of Faith), Hadith No. 133,211.

3 اخرجه مسلم رقم (134) [212] ، كتاب الايمان۔
Sahih Muslim, Kitab Al-Iman (Book of Faith), Hadith No. 134,12.

has created your Lord?' If one comes to that point, one has to seek refuge with Allah, and dismiss the question." [1]

In a similar Hadith narrated by Abu-Hurayrah, the Prophet ﷺ said, "Satan comes to one of you and says, 'Who has created the earth?' One answers, 'Allah'. Satan, then, asks, 'Who has created the creatures?' If you find yourself in such a situation you should say, 'I believe in Allah and His Messenger.' [2]

According to Sunan Abi-Dawood, Ibn-Abbass reported: "A man came to the Prophet ﷺ and said, 'Messenger of Allah! One of us has thoughts of such nature that he wou'd rather be reduced to charcoal than speak about them.' Allah's Messenger said, 'Allah is Most Great, Allah is Most Great, Allah is Most Great Praise be to Allah, Who has reduced the guile of the devil to evil prompting.' [3]

The above-mentioned Hadiths as well as others show that such questions which may arise about the unseen are prompted by the devil, who seeks to raise doubts and confuse believers. May Allah protect us from the devil's promptings!

If one gets such promptings, one has to do the following, which the Prophet ﷺ instructs us to do: (a) seek refuge with Allah; (b) dismiss the promptings from one's head; and (c) say, 'Iaffirm my belief in Allah (and His Messenger)."

Thus, if you get such whispers about the identity of Allah, athe age of the universe, its end, resurrection, reward and punishment, etc., you have to affirm your whole faith. Relevant statements are: I believe in Allah and what has come from Him according to His will; I believe in the Messenger of Allah and what has come from him and according to his will; what I know of it I say, but what I do not know I refrain from and put my trust in Allah's Knowledge.

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1 اخرجه البخاري رقم (3276)، كتاب بدء الخلق ، ومسلم رقم (134) (214) ، كتاب الايمان.
Sahih Al-Bukhari, Kitab Bad-ul-Khalq (Book of the Beginning of Creation), Hadith No. 3276.

2 اخرجه مسلم رقم (134) (213) ، كتاب الايمان.
Sahih Muslim, Kitab Al-Iman (Book of Faith), Hadith No. 134, 213.

3 اخرجه ابو داود رقم (4722) ، كتاب السنة.
Sunan Abu-Dawood, Kitab Assunnah (Book of Sunnah), Hadith No.4722.

Obviously, if one follows in such promptings, he will be led into confusion and doubt, which the devil wants. The state of confusion and doubt can lead to his abandonment of compulsory worship activities. Therefore, one must dismiss the whispers once they arise, seeking refuge with Allah from the devil continually. By Allah's permission they will be dismissed. [1]

4.2 The Inability of the Jina to Take the Wolf Shape

Question:

A lot of people believe that the Jinn cannot take the shape of a wolf, and they hate its smell, and that the wolf is there to hunt them if it encounters them. Therefore, many people are keen to obtain some part of a wolf, such as its skin, teeth or hair, and they keep it to drive the Jinn away.
Is this belief valid?

What is the validity of what those people do with the wolf parts?

Answer:

We have heard this from several people. It is possible that Allah has given the wolf such a strong sense of smell or such strong eyesight that it can detect the presence of the Jinn even though humans cannot.

As for keeping wolf parts, such as skin, teeth and hair, in the belief that such parts will keep wolves away, I have no knowledge of such a practice, and I do not believe it to be valid. The danger lies in that people may be led to attribute some protective qualities to the wolf part the way they believe in amulets.
Wa-Allahu-A' lam (and the whole truth is with Allah). [2]

4.3 The Possibility of Intercourse between the Possessed and the Possessor

[1] الكنز الثمين للشيخ عبدالله الجبرين ، ج ا ص 199 ، 201-
Al-Jibreen's Al-Kinz Aththameen (The Precious Treasure), Vol.1. pp.199-201

[2] فتوى للشيخ عبدالله الجبرين عليها توقيعه.
A Fatwa by Al-Jibreen, Signed by him.

Question:

Is it true that the Jinn can possess humans?
Can there be sexual intercourse between a human and a Jinni?

Answer:

We have already mentioned that some Jinn can take the form of humans (men or women) and have intercourse with them. The solution to this problem is by seeking protection from the Jinn by supplications and prayers and reading the Qur'anic verses containing elements of protection and guarding against them by Allah's permission.

Evidently, a male Jinni can possess a woman and dominate her soul, and a female Jinni can possess a man and dominate his soul. Such is the domination that if beaten, the possessed human

does not feel the beating, but the possessor does. When the possessor leaves, the human does not remember what has been said or heard or even the beating, nor does he / she feel any pain resulting from the beating.

Some Raqis can kill the possessor by means of Qur'anic recitations or medications. They can identify its location in the possessed human body. Such matters are known to those Raqis who have had long experience in treating possession as well as other cases. [1]

4.4 Making the Jinn Possess a Human, But Exit with Conditions

<u>Question:</u>

Is it possible to control a Jinni and command it to possess a human and not to exit without the fulfillment of certain demands dictated by the sorcerer?

<u>Answer:</u>

It is well known that the sorcerer does devilish things by which he can control some Jinn and employ them to cause harm. This can be explained by the fact that many Jinn, during Shar'i treatment and torture to drive them out of humans, confess they have been under the control of such and such a sorcerer and they cannot exit without his permission. Some of them are so reluctant to exit that they die from the effect of Ruqya, beating or medications. They say that the sorcerer has controlled them and made them possess humans, and that he has hundreds of Jinn under his control; whenever one of them dies, another is brought to replace it. The sorcerer appeals to them by slaughtering sacrifices and does satanic things till he controls them.

Therefore, when the sorcerer dies, the effect of his sorcery stops. If proven to be a sorcerer and proven to have practiced it, the

[1] فتوى للشيخ عبدالله الجبرين عليها توقيعه. A Fatwa by Al-Jibreen, Signed by him.

sorcerer is to be executed, as the Prophet ﷺ says, "The penalty of the sorcerer is a strike with the sword." [1]
Wa-Allahu-A' lam (and the whole truth is with Allah).

4.5 Muslim Jinn Must not Be Employed in Illness Diagnosis

<u>Question:</u>

Can a Raqi use one of the Muslim Jinn to check if a patient is, for example, possessed?

<u>Answer:</u>

I do not recommend this should be done. It is customary that the Jinn serve humans in return for the latter's obedience to do something forbidden or commit a sin. The Jinn generally do not approach humans unless the former are devils or the latter approach them.

However, it has been reported by some righteous people that the Muslim Jinn sometimes speak to them, and may answer their questions. It is worth emphasizing that those righteous people are not accused of performing any acts of Shirk or sorcery. If such communication is true, there is no objection to asking the Muslim Jinn questions, but one does not have to believe all what they say.
Wa-Allahu-A' lam (and the whole truth is with Allah). [2]

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[1] تقدم تخريجه ص 189 ، فتوى للشيخ عبدالله الجبرين عليها توقيعه. Op. Cit. A Fatwa by Al-Jibreen, Signed by him.

[2] فتوى للشيخ عبدالله الجبرين عليها توقيعه. A Fatwa by Al-Jibreen, Signed by him.

4.6 If One Feels He Is Having Intercourse, It might Be Jinn's Work

Question:

I know a man who complains of feeling he is having a full intercourse with a woman when he goes to bed. This takes place frequently. He has sought an explanation, and he has been told a female Jinni might be his partner.
Can this be true?
Can there be intercourse between humans and the Jinn?
Can humans marry the Jinn?
What is the ruling with respect to these matters?

Answer:

This can happen to men and women. A male Jinni can take the full form of a human male, and can have intercourse with a woman, unless the woman protects herself by Allah's remembrance, supplications and established prayers. However, some women may be vulnerable if they are possessed. The same applies to a female Jinni regarding what she can do, and to a man seeking protection from her evil advances. Besides, doing good deeds and distancing oneself from prohibitions provide, by Allah's permission, protection from the evil of the Jinn.
Wa-Allahu-A'lam (and the whole truth is with Allah). [1]

4.7 Like Humans, the Jinn Have Animals of Their Own

Question:

Concerning the Jinn food, the Prophet ﷺ is reported to have said to the Jinn, "Every bone on which the name of Allah is recited is your provision. The time it falls in your hand it shall be covered with flesh, and the dung (of the camels) is fodder for your animals." Therefore, he says to us, "Don't do Istinja

(cleansing after stools) with dung or with bones for that is L. food of your brothers (the Jinn)."

Does this mean that the Jinn have animals of their own What is the reality of such animals?

Answer:

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[1] A Fatwa by Al-Jibreen, Signed by him. فتوى للشيخ عبدالله الجبرين عليها توقيعه.

Yes, the Hadith indicates that the Jinn, like humans, have their own animals, of which some are for riding, similar to camels and horses, and others for milking, similar to sheep and cows. Such animals can take the form of our domestic animals and wild animals, etc. They almost always remain concealed from human eyes, for they like the Jinn, which are such light bodies that they can see us while we cannot see them.

The Hadith also indicates that the Jinn, like us, eat and drink, and so do their animals. Of their animal feed is the dung of our animals, so we are instructed not to cleanse ourselves with bones or dung.

Wa-Allahu-A'lam (and the whole truth is with Allah). [1]

4.8 Evocation of Spirits Is Evocation of Devils

Question:

There are those who practise the so-called evocation of spirits. They follow varied methods. For example, some use a small cup or letters drawn on a table. The spirits' answers to the questions asked are the total number of the letters on which the cup has moved in the order of movement. Others use a basket in the edge of which is fixed a pen, which writes the answers to the questions asked by those present.

Is it really a spirit which they claim to evoke, or is it its satanic companion, or just a devil?

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[1] فتوى للشيخ عبدالله الجبرين عليها توقيعه.
A Fatwa by Al-Jibreen, Signed by him.

What is the legality of such a practice?

Answer:

The word 'spirits' / 'souls' in the context you have mentioned refers to the Jinn species, which Allah has created from fire, and they have souls, but no bodies. Evocation of spirits means calling them to come and speak to and be heard by [humans. Allah has made the Jinn - and the angels, too - invisible to us. Regarding the Jinn, He says, ". . . .Lo! he (Satan) seeth you, he and his tribe, from whence ye see him not….."[1] His tribe Includes all Jinn, believers and disbelievers. Allah has endowed .inn with the ability to take various shapes, such as humans, insects, etc., and the ability to possess humans, for He says, "Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch." [2] Also, the Prophet ﷺ says, "Satan can go in the human body wherever blood circulates." [3]

If the Muslim seeks protection by Allah's remembrance, prayers, reading the Qur'an, good deeds and shunning what is forbidden, Allah will protect him, so devils cannot possess or harass him, except by His permission.

As for the spirit evocation you have mentioned in your question, undoubtedly, the evoker either works as a servant of the devils whose pleasure he seeks, or writes incomprehensible things which contain Shirk or invocation of other than Allah; the devils answer the invocation, and the audience present hear them talk. Obviously, in most cases, the evoker employs a medium - often someone mentally and religiously weak, careless of Allah's remembrance and prayers. The medium is to be possessed by a devil that speaks through him. Such practice is the work of sorcerers and soothsayers. Nonetheless, it is possible to hear Muslim Jinn speak, for it happens that they sometimes wake

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1 سورة الاعراف، الآيات: 27-
Al-A'Raaf Sura, Ayahs No. 27.

2 سورة البقرة، الآية: 275-
Al-Baqrah Sura, Ayah No. 275.

3 اخرجه البخاري رقم (2038)، كتاب الاعتاف، ومسلم رقم (2175)، كتاب السلام-
Sahih Al-Bukhari, Kitab Al-I'tikaf (Book of Seclusion), Hadith No.2038.

Muslim humans for prayers or night worship without being seen. Wa-Allahu-A'lam (and the whole truth is with Allah). [1]

4.9 A Human with Jinn Ancestors? This Is Not True

<u>Question:</u>

Some tribes are widely believed to have the ability to trace footsteps and identify whose they are. This ability is claimed to be the result of intermarriage between one of their forefathers and one of the Jinn.

What is the validity of this claim?

<u>Answer:</u>

This is not true. How can a human be conceived by a human and a Jinni, who is a spirit and does not have a body even though it can take various shapes?!

As for those with the ability to trace footsteps, on the one hand, they are endowed with powerful intuition and a high level of intelligence as well as experience. On the other hand, Allah has distinguished things from each other, for example in terms of looks, height, colour, weight, length, width, etc. Every day you see hundreds of people, no two of whom are exactly the same. Footsteps are among the things that distinguish people from each other. It is for these two reasons that the people of that tribe are skilled at tracing footsteps.

Wa-Allahu-A' lam (and the whole truth is with Allah). [2]

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[1] فتوى للشيخ عبدالله الجبرين عليها توقيعه.
A Fatwa by Al-Jibreen, Signed by him.

[2] فتوى للشيخ عبدالله الجبرين عليها توقيعه.
A Fatwa by Al-Jibreen, Signed by him.

4.10 Jinn Kidnapping Humans

Questions:

I have heard several stories about Jinn kidnapping humans. I have also read a story about a man from Al-Ansar (early Medina supporters and companions of the Prophet صلى الله عليه وسلم). The man was on his way to the mosque for the night prayer when he was captured by the Jinn and was absent for a number of years.

Is it possible that the Jinn can kidnap humans?

Answer:

Yes, it is possible. It was well known that the Jinn killed Saad Ibn-Ubadah because he urinated in a hole they lived in. They said, " We have killed the chief of Al-Khazraj, Saad IbnUbadah; we shot him with an arrow that did not miss his heart. Also, during the reign of Caliph Umar Ibn-Al-Khattab, a man was kidnapped by some Jinn, and remained their prisoner for four years. When he returned, he said that some Mushrik Jinn had kidnapped him and kept him a prisoner until they were invaded and defeated by Muslim Jinn, who returned him to his people. This incident is mentioned in Manar Assabeel and in other books.
Wa-Allahu-A'lam (and the whole truth is with Allah). [1]

4.11 Jinn Trying Humans

Question:

A credible Raqi who treats in accordance with Shari'ah says that when he was performing a Ruqya unto a possessed patient, the possessor Jinn died. The Raqi found himself on trial by the Jinn for the death of the dead possessor. In the trial, one of the Jinn gave witness that the Raqi had been mentioning the name of Allah during the Ruqya, and that he had warned the possessor before intensif'ing the recitation. As a result, he was acquitted.
Is this possible?

[1] فتوى للشيخ عبدالله الجبرين عليها توقيعه. A Fatwa by Al-Jibreen, Signed by him.

Answer:

Yes, it is possible. A Jinn family can have a Raqi tried if he kills or harms one of them without mentioning Allah's name. If they take him to a Muslim court, and if the Jinn possessor is proven guilty, and the Human is proven to have mentioned Allah's name while performing the Ruqya or some other treatment, the human is acquitted, whereas the Jinn possessor is declared to deserve the death penalty for his aggression and crime.
Wa-Allahu-A'lam (and the whole truth is with Allah). [1]

4.12 Can the Jinn Threaten the Raqi by Telephone or Other Means?

Question:

One Raqi has reported that after the successful performance of a Ruqya treatment, the dismissed Jinni rang him the same evening so as to disturb him.
Is such a thing possible?

Answer:

Yes, it is possible, for the Jinn have some advantage over people, and if they can cause disturbance to humans, they will do it. The Raqis who treat humans with Jinn cases are most likely to be affected by threats to them or to their own relatives.

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[1] فتوى للشيخ عبدالله الجبرين عليها توقيعه.
A Fatwa by Al-Jibreen, Signed by him.

Nevertheless, those who seek protection with Allah by means of Qur'anic recitations, prayers and preventative medications will not be harmed by those Jinn, except by Allah's permission. The protective and preventative treatments of the evil of the Jinn are well known, particularly to those practising Shar'i Ruqyas.
Wa-Allahu-A'lam (and the whole truth is with Allah). [1]

4.13 Ordinary Humans Cannot See the Jinn

<u>Question:</u>

Can the Jinn appear to humans in their original form as created by Allah?

<u>Answer:</u>

It is impossible for humans to see the Jinn in their original form, for they are spirits without bodies. They are invisible. Allah says, "....Lo! He seeth you, he and his tribe, from whence ye see him not..." [2] Similarly, we cannot see the angels who are with us, recording our deeds, nor can we see Satan, who travels in the blood streams of the human body. Only in special cases, does Allah allow some people, particularly His prophets — may His peace and blessings be upon them - to see angels, as in the case of the Prophet ﷺ , who used to see Gibreel (Gabriel) — may His peace be upon him - whereas others around him could not.

As for sorcerers and those like them, the Jinn may possess one to whom some Jinn are introduced. In this case, it is not the possessed human that sees the Jinn; it is the possessor who sees them and tells the humans present about whom he sees. [3]

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1 فتوى للشيخ عبدالله الجبرين عليها توقيعه. A Fatwa by Al-Jibreen, Signed by him.

2 سورة البقرة، الآية: 275. Al-Baqrah Sura, Ayah No. 275.

3 فتوى للشيخ عبدالله الجبرين عليها توقيعه. A Fatwa by Al-Jibreen, Signed by him.

4.14 Some Sorcerers and Soothsayers Can See the Jinn Because They have Served the Jinn

Question:

Is it true that some people can see whomever they want when they want?

Answer:

Humans cannot see the Jinn in their original form, as created by Allah. However, some sorcerers and soothsayers get possessed by devils that speak through them and see their fellow Jinn. In this situation, the possessed human says he sees the Jinn coming and going and says who they are, but the humans present cannot see anything. In fact, the possessed himself cannot see them either, for it is the possessor who does the seeing and the speaking using the speech organs of the possessed. For the devils to do that, the sorcerers and soothsayers must be giving them such a service that they can show them what others cannot see.

It may happen to some pious and righteous people that they are shown at their deathbed the angels who are to take their souls out. Several similar stories have been told about such people. No wonder, Allah can do everything. [1]

4.15 Evocation of the Jinn to Bring Out Hidden Treasures

Question:

There are those who evoke the Jinn by means of mysterious magical sayings in order to get them to bring out treasures hidden in the village for a long time.

What is the ruling on such practice?

Answer:

This practice is not allowed, for the magical words with which they evoke and employ the Jinn are often not void of Shirk. To show how serious it is, Allah says, "...Lo! Whose ascribeth

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[1] A Fatwa by Al-Jibreen, Signed by him. فتوى للشيخ عبدالله الجبرين عليها توقيعه.

partners unto Allah, for him Allah hath forbidden Paradise. His abode is the Fire. For evildoers there will be no helpers.” [1]

Dealing with those people tempts as well as makes them conceited. They are conceited to believe in themselves as being right in what they are doing. They are tempted as a result of the amount of money they get. Therefore, they must be boycotted, and Muslims must be alerted to their reality and advised not to deal with them

Those people are most probably charlatans who want to deceive people and take their money unlawfully. They make haphazard guesses, which my coincide with Allah’s destiny; if this happens, they spread the news of their claimed success. If their guesses do not materialize, they make up all sorts of excuses.

My advice to such people who have been involved in this evil affair is: beware lying to people and taking their money unlawfully and beware Shirk. Life on earth does not last long, and on Justice Day judgment is tough. You have no choice but to repent and beg Allah to forgive you for what you have been doing. You have to correct your acts and purify your wealth; success is only with Allah. [2]

4.16 The Jinn: Reality, Effects and Treatment

<u>Question:</u>

Are the Jinn real? Do they have any effects on humans? If so, how can such effects be treated?

<u>Answer:</u>

Only Allah knows the truth of the Jinn. All we know is that they are real beings, and they eat, drink, mate and reproduce;

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[1] سورة المائدة، الآية: 72- A1-Maidh Sura, Ayah 72.

[2] فتاوى العلاج بالقرآن والسنة- وما يتعلق بها للشيخ ابن باز ، بن عثيمين ، اللجنة الدائمة، ص 32،37، والفتوى للشيخ عبدالعزيز بن باز- Ifta’a Permanent Committee, Fatwas on Treatment Using the Qur’an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, p. 70-71.

Allah says, “He (Iblis) was of the Jinn, so he rebelled against his Lord’s command. Will ye choose him and his seed for your protecting friends instead of Me, when they are an enemy unto you?” [1]

The Jinn also must flulfill religious requirements of worship, for which they are accountable; the Prophet ﷺ has been sent to them as well. They went and listened to the Qur’an, as Allah says, “Say (O Muhammad ﷺ): It is revealed unto me that a company of the Jinn gave ear, and they said: Lo! it is a marvelous Qur’an, Which guideth unto righteousness1 so we believe in it and we ascribe unto our Lord no partner.” [2] Allah also says, “And when We inclined toward thee (Muhammad ﷺ) certain of the Jinn, who wished to hear the Qur’an and, when they were in its presence, said: Give ear! and, when it was finished, turned back to their people, warning. They said: O our people! Lo! we have heard a Scripture which hath been revealed after Moses, confirming that which was before it, guiding unto the truth and a right road.” [3]

When a Jinn delegation came to meet the Prophet ﷺ , they asked him about their provision. About it he said to them, “Every bone on which the name of Allah is recited is your provision. The time it falls in your hand it shall be covered with flesh....” [4] They also share the food of humans who eat without mentioning the name of Allah at the meal. This is why we have to mention His name on food and drinks, as instructed in the Hadith narrated by Umar Ibn-Abi-Salama, to whom the Prophet ﷺ said, “O boy! Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you.” [5]

Thus, the Jinn are real creatures. To deny their existence is denial of the Qur’an and disbelief in Allah. They are Islamically accountable for their acts in terms of what is allowed and what is

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1 سورة الكهف، الآية: 50- Al-Kahf Sura, Ayah 50.

2 سورة الجن، الآيتان: 1 ، 2- Al-Jinn Sura, Ayahs 1-2.

3 سورة الاحقاف، الآيتان: 29 ، 30- Al-Ahqaaf Sura, Ayah 29-30.

4 اخرجه مسلم رقم (450) ، كتاب الصلاة- Sahih Muslim, Kitab As-Salah (Book of Prayers), Hadith No.450.

5 سورة المائدة، الآية: 72- Sahih Al-Bukhari, Kitab Al-At’ imah (Book of Foods), Hadith No.5376.

prohibited, so the Jinn Kafirs are doomed to Hell; Allah says, "He saith: Enter into the Fire among nations of the jinn and humankind who passed away before you. Every time a nation entereth, it curseth its sister (nation)…." [1] On the other hand, the Jinn believers go to Paradise; Allah says, "But for him who feareth the standing before his Lord there are two gardens. Which is it, of the favors of your Lord, that ye deny? Of spreading branches. Which is it, of the favors of your Lord, that ye deny?" [2] Allah also says, "O ye assembly of the jinn and humankind! Came there not unto you messengers of your own who recounted unto you My tokens and warned you of the meeting of this your Day? They will say: We testify against ourselves. And the life of the world beguiled them. And they testify against themselves that they were disbelievers." [3] There are several other verses and Hadiths that demonstrate the

accountability of the Jinn, who go to heaven if they believe, or to Hell if they do not.

As for the Jinn effect on humans, it is real, too. They do that by entering and possessing bodies of humans causing epileptic or mad fits and pain, and by disturbing or terrorizing them.

Counteracting the evil effects of the Jinn is by saying established prayers and supplications and Qur'anic recitations, e.g., the Kursi Ayah. According to the Hadith narrated by Abu-Hurayrah, "If you recite Al-Kursi Ayah when you go to bed, a guard from Allah will protect you all night long, and Satan will not be able to come near you till dawn." [4] & [5]

4.17 How the Jinn can Harm Humans & Prevention Methods

Question:

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1 سورة الأعراف، الآية: 38- Al-A-'Arraf Sura, Ayah 30.

2 سورة الوحمن، الأيات: 46 ، 49- Arrahman Sura, Ayahs 46-49.

3 سورة الانعام الآية: 130- Al-An'ani Sura, Ayah 130.

4 تقدم تخريجه ص 115- Op. Cit.

5 فتاوى العلاج بالقرآن والسنة-الرقى وما يتعلق بها للشيخ ابن باز ، ابن عثيمين ، اللجنة الدائمة، ص 67–69، والفتوى للشيخ محمد بن عثيمين- Ifta'a Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, p. 67-69.

Can the Jinn harm humans? How can we protect ourselves from them?

Answer:

There is no doubt that the Jinn can harm humans. They may kill, terrorize or throw stones at humans, etc. This has been confirmed by the Sunnah and practical experience. During the Battle of Al-Khandaq, the Prophet ﷺ gave permission to one of the Sahaba (his Companions) to visit his family as he had been newly married. On arriving home, the Companion found his wife by the door, the mater which he did not like. She told him to get into the house and see for himself. In their bed was a serpent coiled. He hit it with his spear till it died. The man died too. None could tell which of the two died first. When told about the incident, the Prophet ﷺ prohibited the killing of serpents found in homes, except the short-tailed ones and those with two white stripes. He said, "In Medina there are some Jinn who have become Muslims. If you come across any in your homes, warn them for three days, but if they do not leave after that, kill them, for they are devils." [1]

This demonstrates how the Jinn can harm humans. Besides, this is supported by a lot of other frequent incidents. For example, it has been typically reported that someone would go to a deserted plot, throw stones there; even though no humans would be there, he would hear such voices and sounds like that of trees that he would feel lonely and disturbed. Also, one of the Jinn may enter a human body out of love or mischief or other reasons. The Qur'anic verse "Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch" [2] indicates the reality of possession by the Jinn. In possession cases, the Jinni can speak through the possessed human, and can converse with the Raqi who is reciting Qur'anic verses to drive him / her out and take his / her word not to return, etc.

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[1] اخرجه مسلم رقم (2236)، كتاب السلام - Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2236.

[2] سورة البقرة، الآية : 275 - Al-Baqara Sura, Ayah 275.

For prevention of the Jinn evil, you have to follow the Sunnah, i.e., to read protective Qur'anic verses, such as Al-Kursi Ayah. According to the Hadith, if one recites Al-Kursi Ayah when one goes to bed, a guard from Allah will protect him all night long, and Satan will not be able to come near him till the morning. Allah is the One who preserves. [1]

4.18 The Validity of the Jinn Entering Humans

<u>Question:</u>

Is there evidence that the Jinn enter humans?

<u>Answer:</u>

Yes, there is such evidence in the Qur'an and the Sunnah. According to the Qur'an, "Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch." [2] Interpreting this, Ibn-Katheer says that usurers rising from their graves on Doomsday are compared to the one rising in an epileptic fit under the effect of devil possession.

According to the Sunnah, the Prophet ﷺ says, "Satan goes in the human body wherever blood reaches." [3]

Also, Al-Ash' an mentions that Ahl-Assunnah Wal-Jma'ah maintain that the Jinn can enter the human body. This belief is based on the above-mentioned verses.

Abdullah Ibn-Ahmad Ibn-Hanbal is reported to have said to his father, "Some people claim that the Jinn do not enter the human body.""O, son! They are lying. There you hear them speak through the tongues of the possessed," replied his father. Ibn-Hanbal and Al-Bayhaqi mentioned that the Prophet ﷺ , treating a possessed patient, said, "You, enemy of Allah! Get out. I am the Messenger of Allah." [4] The boy was healed.

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1 فتاوى العلاج بالقرآن والسنة-الرقى وما يتعلق بها للشيخ ابن باز ، ابن عثيمين ، اللجنة الدائمة، ص 65–66، والفتوى للشيخ محمد بن عثيمين.-
Ifta'a Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, p. 65-66.

2 سورة البقرة، الآية : 275 -
Al-Baqara Sura, Ayah 275.

3 تقدم تخريجه ص 250-
Op. Cit.

4 اخرجه احمد في المسند (4 /171 ، 172)، والحاكم في المستدرك (2 / 217 ، 618)، وقال صحيح الاسناد ، ووافقه الذهبي وجوده المنذري.-
Musnad Ahmad, Hadith No.4/171,172.

Thus, there is evidence from the Qur'an and the Sunnah. Also it is the belief of Ahl-Assunah Wal-Jama'ah and the Salaf leaders. This is supported by practical experience. However, nervous tension and mental disorder can have other causes. [1]

4.19 Devil Possession and Treatment

Introduction:

In the Name of Allah, the Beneficent, the Merciful, Praise be to Allah, Who has created the Jinn and humans to worship Him, Who has made legal according to His Wisdom whatever is necessary to judge their deeds. I bear witness that there is Deity but Allah, to Whom everything belongs and Praise is due, and Who has the power to do anything. I also bear witness that Muhammad ﷺ is His slave and Messenger, who has been sent by Allah as a warner and conveyer of glad tidings to the humans and Jinn — may Allah's Prayers and Peace be upon him, his kin, his companions and whoever follows rightly in their footsteps.

Reality of the Jinn:

Allah, the Most High, says, "I created the jinn and humankind only that they might worship Me. I seek no livelihood from them, nor do I ask that they should feed Me. Lo! Allah! He it is that giveth livelihood, the Lord of unbreakable might." [2]

The Jinn are invisible beings created from fire. They were created before humans. In this regard, Allah says, "Verily We created man of potter's clay of black mud altered, And the jinn did We create aforetime of essential fire." [3] Like humans, the Jinn are Islamically accountable in terms of musts and must-nots. Accordingly, they are believers or disbelievers, and obedient or disobedient; Allah says, "And there are among us some who have surrendered (to Allah) and there are among us some who are unjust. And whoso hath surrendered to Allah, such have taken the right path purposefully. And as for those who are unjust,

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[1] الفتاوى الاجتماعية ، ابن عثيمين ، ج 4 ص 67 ، 68-.
Ibn-Uthaimeen's Al-Fatawa Al-Ijtimae).yah (Social Fatwas), Vol.4, pp.67-68.

[2] سورة الذاريات، الآية : 56،57 -.
Ath-Thariyat Sura, Ayah 56-57.

[3] سورة الحجر، الآية : 26-27 -.
Al-Hijr Sura, Ayah 26-27.

they are firewood for hell." [1] He also says, "And among us there are righteous folk and among us there are far from that. We are sects having different rules." [2]

Thus, regarding the matter of punishment and reward, the Jinn and humans are alike: disbelievers go to Hell, while believers go to Heaven; Allah says, "But for him who feareth the standing before his Lord there are two gardens. Which is it, of the favors of your Lord, that ye deny?" [3]

Also injustice is forbidden among the Jinn as well as among humans; in the Holy Hadith Allah says, "O My slaves! I have forbidden injustice unto Myself, and I have forbidden it amongst you, so do not be unjust to each other." [4] Nonetheless, The Jinn sometimes commit acts of injustice against humans, and vice versa.

Of the injustices humans do to the Jinn is cleansing after stools with bones and dung; according to the Hadith narrated by Ibn-Mas'ud, the Jinn asked the Prophet ﷺ about their food, and he said to them, "Every bone on which the name of Allah is recited is your provision. The time it falls in your hand it shall be covered with flesh, and the dung (of the camels) is fodder for your animals." Therefore, he says to us, "Don't do Istinja (cleansing after stools) with dung or with bones for that is the food of your brothers." [5]

Also, of the injustices the Jinn do to humans is whispering into their hearts. For this reason, Allah commands us to seek

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1 سورة الجن، الآيتان:14 ، 15- A1-Jinn Sura, Ayahs 14-15.

2 سورة الجن، الآية: 11- Al-Jinn Sura, Ayah 11.

3 سورة الرحمن، الآية: 46 ، 47- Arrahman Sura, Ayahs 46-47.

4 اخرجه مسلم رقم (2577)، كتاب البرو الصلة. Sahih Muslim, Kitab Al-Birr Was-Shah (Book of Good Deeds and Relation), Hadith No. 2191.

5 اخرجه مسلم رقم (350)، كتاب الصلاة. Sahih Muslim, Kitab Assalah (Book of Prayers), Hadith No. 450.

refuge in Him from their whispers, “Say: I seek refuge in the Lord of mankind, The King of mankind, The God of mankind, From the evil of the sneaking whisperer, Who whispereth in the hearts of mankind, Of the jinn and of mankind.” [1] As mentioned in the Annass Sura, the order of the refuge sought is against the Jinn followed by humans; this order implies that the Jinn’s whispers are more dangerous and can reach humans stealthily and much more easily.

One may ask: how can the Jinn reach the human hearts to whisper? Here is the answer from the Prophet ﷺ when he says to two people from Al-Ansar (the Prophet’s supporters from Medina), “Satan travels in the human body within the blood streams, and I fear lest he should cast evil into your hearts.” [2] In another version of the Hadith, “Satan goes in the human body wherever the blood reaches.” [3]

Of the other acts of the Jinn aggression against humans is terrorizing them, particularly if humans resort to and seek refuge in them. In such cases, they but added to their terror, confusion and fear; Allah says, “And indeed (O Muhammad ﷺ) individuals of humankind used to invoke the protection of individuals of the jinn so that they increased them in revolt (against Allah).” [4]

The Jinn sometimes put humans in such epileptic fits that a human can be thrown to the ground moving compulsively till he faints, and he may die by being thrown into a ditch, or into water to drown, or into fire to burn. This image of the possessed in epileptic fits is used in the Qur’an to portray the state of the usurer on the Day of Resurrection; Allah says, “Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch.” [5]

In his Musnad, Imam Ahmad Ibn-Hanbal mentions the Hadith narrated by Ya’la Ibn-Murra, who reported that a woman brought her possessed son to the Prophet ﷺ , who said to the

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1. سورة الناس ، الآيات: 1-6. An-Nas Sura, Ayahs 1.6.
2. تقدم تخريجه ص 250. Op. Cit.
3. اخرجه البخاري رقم (2035)، كتاب الاعتكاف ، ومسلم رقم (2175)(25)، كتاب السلام. Sahih Al-Bukhari, Kitab Al-I’tikaf (Book of Seclusion), Hadith No.2035.
4. سورة الجن، الآية: 6. Al-Jinn Sura, Ayah 6.
5. سورة البقرة، الآية : 275 . Al-Baqara Sura, Ayah 275.

possessor within the boy, “O you, Allah’s enemy! Get out. I am the Messenger of Allah.” The boy was healed, and the woman gave to the Prophet صلى الله عليه وسلم a present consisting of two sheep, some butter and some Ukt (dried dough made from flour and sour milk). He returned one sheep to her, but kept the butter and the. Ukt. [1]

In his Zad-A 1-Ma ‘ad, Ibn-Al-Qayyim mentions tow types of epileptic or mad fits: spiritual (that which is caused by earthly evil spirits), and physical (that which is caused by physical things). The latter type is the concern of medical doctors in terms of causes and treatment. Regarding the spiritual type, professional doctors acknowledge that type, but do nothing about it. However, there are some high-ranking people in the medical profession who are so ignorant and mean that they consider blasphemy a virtue. It is such people who deny spiritual epilepsy and its effects on the body. This denial is out of pure ignorance. There is nothing in medicine to support it. Besides, practical experience demonstrates the reality of spiritual convulsions. Rational people, who are aware of such spirits and their effects, realize the mental weakness and ignorance of those who deny spiritual epilepsy.

Combating spiritual epilepsy or madness involves prevention and treatment. Prevention can be realized by saying relevant prayers and supplications in accordance with the Qur’an and the Prophet’s established Sunnah. This requires one’s

resolution and strong will not to pursue Satan’s whisperings and fantasies, which, if not dismissed, will grow worse causing real trouble.

As for treatment, medical experts admit the futility of material medications in cases of spiritual epilepsy. Appropriate treatment is by supplications, prayers, Ruqyas and religious counseling. For example, Ibn-Taymiyah used to treat such cases with Ruqyas; he would recite Al-Kursi Ayah and A1-Falaq and Annass Suras. He would often recite in the ear of the patient this Ayah, “Deemed ye then that We had created you for naught, and that ye would not be returned unto Us?” [2] On one occasion, as

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[1] Op. Cit. تقدم تخريجه ص 262.

[2] Al-Baqara Sura, Ayah 275. سورة البقرة، الآية : 275 .

reported by Ibn-Al-Qayyim, when Ibn-Taymiyah recited that Ayah into a patient's ear, the possessor spirit replied with a long 'Yeeeeeeeeesss'. Ibn-Taymiyah related, "I immediately responded by giving such a good beating to the spirit (on the neck veins of the possessed patient) that my hands became tired. During the beating, the spirit said, 'I love him.' I replied, 'But he does not love you.' The spirit said, 'I want to do Haj (go on pilgrimage to Makkah) with (in) him.' I replied, 'But he does not want to do Haj with you.' The spirit said, 'I'll exit for your sake.' I replied, 'Not for my sake, but for Allah's sake and His Prophet's.' The spirit said, 'I am getting out.' The patient, then, sat up looking right and left, and he said, What has brought me here in the Sheikh's (Ibn-Taymiya's) presence? !' "

In his Al-Furu', Ibn-Muflih mentioned what Ibn-Taymiyah used to do with possessed cases. Whenever a possessed patient was brought to Sheikh Ibn-Taymiyah, he would first advise the possessor Jinni to get out, by reminding him of what is prohibited and what is permitted. If the possessor heeded the advice and agreed to exit, the Sheikh took his word not to return. If the possessor did not listen, the Sheikh never stopped beating him till

he got out. By appearance the beating is done unto the patient, but in fact, it is the possessor that is getting it.

According to one report, when Imam Ahmad Ibn-Hanbal sent for a possessed patient to be brought to him, the possessor Jinn got out. When the Imam died, the possessor came back.

Thus, it is evident from the Qur'an and the Sunnah, supported by practical experience, that the Jinn can possess humans, but the Mu'tazilah deny it. But for the controversies that have been raised about the Jinn-human possession issue and that are tantamount to the undermining of Allah's Book and of the credibility of the Imams and Ulamas of Ahl-Assunna, I would not be speaking about this issue right now. In fact, the issue belongs to what is known by material observation, and what can be materially observed does not need further evidence. Being materially observable is sufficient evidence, whose denial is absolute arrogance or an exercise in futility. Therefore, one need not deceive oneself. Instead, one must seek refuge in Allah from the evil of both the Jinn and humans, and one must repent and ask Allah for

forgiveness, for He is the One Who forgives, accepts repentance and has mercy on His creatures. [1]

4.20 The Effect of Humans on The Jinn

Question:

What is the effect of the Jinn on humans and vice versa? What is the effect of the evil eye on the eye-receiver?

Answer:

The effect of the Jinn on humans, that of humans on the Jinn and that of the evil eye on the eye-receiver are all real and

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[1] Ibn-Uthaimeen, Fatawa Al-Aqeedah (Belief Fatwas), pp.323-328. فتاوى العقيدة ابن عثيمين ، ص 323 ، 328-

well known. However, they occur by Allah’s permission in accordance with His universal laws, not with His religious laws.

As for the effect of the evil eye on the eye-receiver, it is real and can be found among people; The Prophet ﷺ says, “The evil eye is a fact. Were anything to precede destiny, it would be the evil eye.” [1] He also says, “The most effective Ruqyas are those performed for treatment of evil eyes, scorpion stings or snake bites.” [2] There are numerous other Hadiths related to the mentioned effects.

May Allah grant us health and adherence to what is right, and He is the One Who provides success. May His peace and blessings be upon His slave and Messenger Muhammad ﷺ, his kin and his companions. [3]

4.21 The Jinn Control Humans and Order Them to Violate Shari’ah

Question:

In cases of possession, the possessor, who may be a Kafir Jinni, can order the possessed human to violate Islamic teachings, for example, order him not to perform his obligatory prayers. The possessor can also make extremely difficult demands; if the possessed human does not fulfill them, he will be tortured.

What is the Shar’i way of getting out of such a situation?

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1 اخرجه مسلم رقم (2188)، كتاب السلام.
Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2188.

2 اخرجه ابو داود رقم (3889)، كتاب الطب، والحمة: بالتخفيف: سم العقرب ونهوها كالزنبور وغيره.
فائده: قال ابن الاثير في جامع الاصول (566/7): تخصيصه الغين والحمة لايمنع جواز الرقية في غير هما من الامراض، لانه قد ثبت انه رقى بعض اصحابه من غير هما ، وانما معناه : لا رقية اولى وانفع من رقية العين والسم ، كما قيل في المثل : لافتى الا علي، ولا سيف الانو ذوالفقار 1 هـ
Sunan Abu-Dawood, Kitab Attib (Book of Medicine), Hadith No. 3889.

3 مجلة البحوث الاسلامية عدد 27 ص 66، 67 ، الجنة الدائمة.
Ifta’ Permanent Committee, Islamic Research Journal, Issue 27, pp. 66-67.

Answer:

The Jinn possession of humans is a fact. If the possessed human is ordered by the Jinn to commit a forbidden act, he must refuse. Instead, he must stick to Allah's commands, even if he is to be harmed. He can protect himself by seeking refuge in Allah and His Words from the Jinn, e.g., by saying the Prophet's established prayers and supplications. [1] He can perform Ruqyas unto himself by reciting Al-Fatiha, Al-Ikhlaas, Al-Falaq, and Annas Suras, then doing Nafth into his hands and rubbing with them his face and the parts of his body the hands can reach. The recitation, Nafth and rubbing can be done three times. He must always keep asking Allah for healing and for protection from the Jinn and human devils. For further information on types of Ruqyas, you can consult these references: Ibn-Taymiya's Al-Kalim Attayyib, Ibn-Al-Qayyim's Al-Wabil Assajyib and Annawawi's Al-A zkaar Annawawiyyah. [2]

May Allah's prayers be upon His Prophet Muhammad ﷺ, his kin and his companions.

4.22 Jinn Aggression Against Humans & Methods of Protection

Question:

One night, my fifteen-year-old brother went out for a walk in a valley in the south of the country. As he said, while he was walking, something that looked like a cat followed him for about one kilometer. He was so scared and nervous that he felt his Jaws stuck together. As he walked on, the animal kept walking, sometimes to his right, sometimes to his left, as well as in front

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[1] تقدم شيء منها في باب : ماجاء في الرقى. Something has already been mentioned in Chapter 1 on Ruqyas.

[2] مجلة البحوث الاسلامية عدد 27 ص 75 ، الجنة الدائمة. Ifta' Permanent Committee, Islamic Research Journal, Issue 27, pp. 75.

and behind him. He tried several times to mention the name of Allah, but he could not. He tried also to move away from the follower, but to no avail. Then, all of a sudden, the animal disappeared, and he walked on home. For the following two weeks, he was disturbed and disorientated, and then he got an epileptic fit. I had to take him to hospital for treatment, but some friends of mine recommended that he be taken to a Tabeeb Arabi (popular practitioner), for he had seen the Jinn and he had gone mad. Therefore, I had to take him to a man in Dammam who is claimed to be treating such cases. Having sat my brother in front of him, he started praying aloud, but now and then he uttered some incomprehensible words. He, then, put some water in a cup. He recited Al-Fatiha on the water in the cup, and uttered some other words in a low voice. The water was given to my brother, who drank it. The man also gave him some gum to burn and perfume himself with under our supervision.

Later, we went back to the man, who repeated what he did to the boy the first time. He told us the boy needed six sessions, one a week, after which he was going to register my brother with him and see if there was a cure for him. He also told us that he could see the boy while perfuming himself with incense, could see other patients in Najran, Abha and several other places, and knew about the patients in Kuwait.

However, the man does not charge any fees, nor does he ask for any, but he accepts only what he is offered. As for the boy’s health, it is improving by Allah’s permission. As for myself - praise be to Allah - my faith has remained as strong as ever, and I have no doubt whatsoever that no benefit or harm can occur without Allah’s permission. The first time we took the boy to the man for treatment, I firmly believed - as I still do - none but Allah brings about healing.

Will you please advise me if my brother should continue the treatment with that man?

What is the validity of the way he follows in treating his patients?

Answer:

According to your story, your brother is possessed. Therefore, he has to be treated with Ruqyas using Qur’anic recitations, such as Al-Fatiha, Al-Ikhlaas, Al-Falaq and Annas Suras and Al-Kursi Ayah as well as others. Of the prayers and supplications the Prophet ﷺ also used when performing Ruqyas are:

“I seek refuge for you in Allah’s Perfect Words from all devils and poisonous pests and from all evil eyes.” [1]

“0 Lord of mankind! I beg you to remove the suffering. I beg you, as you are the Healer, and there is no healing but Yours, to bring about a healing that leaves behind no ailment.” [2]

For more information about legal prayers and Ruqyas, you can consult these references and select what suits your brother’s case: Ibn-Taymiya’ s Al-Kalim Attayyib, Ibn-Al-Qayyim ‘s AlWabil Assayyib and Annawawi’s Al-Azkaar Annawawiyyah. Either you or your brother can recite the selected Ruqyas and prayers, but do not go back to that man or anyone like him. The man was right when he recited the Fatiha, yet things went suspicious when he made those utterances in secret on the water which he gave to your brother to drink. Those utterances might be satanic incantations and Jinn invocations, which is typical of soothsayers, whose consultation is prohibited. It is sufficient to treat your brother with Ruqyas in accordance with the Qur’an and the Sunnah.

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[1] تقدم تخريجه ص 30. Op. Cit.

[2] تقدم تخريجه ص 30. Op. Cit.

May Allah cure your brother, may He Keep us all steadfast on the right track and may His prayers and peace be upon Prophet Muhammad ﷺ, his kin and his companions. [1]

4.23 Forms of Disturbance the Jinn Do to Humans

Question:

I live in a desert house inherited from my father and great grandfathers. Lately, since the second of Ramadan, terrible things have been happening: stones being thrown at me from outside and inside the house and the light being switched off, all without seeing a culprit. Four days after the trouble started, I sought the help of my tribesmen, but they thought the culprit to be some human enemy. Anyway, they came to stay with me in the house. At night, they were a witness to the truth of what I had told them. They insisted that I leave the house.

How do you explain this disaster? What is the solution?

Answer:

What has been happening to you could be the work of some devils who want to harm and disturb you in order to make you leave the house. They may be doing it to make fun of you, or as revenge for something you have done unintentionally unto them. In any event, you have to seek Allah's protection by such means as: reciting the Qur'an at home; reciting Al-Kursi Ayah when you go to bed for sleep or rest; seeking refuge in Allah from all evil creatures by saying three times' "I seek refuge in Allah's perfect Words from the evil of what He has created." [2]

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1 مجلة البحوث الاسلامية عدد 27 ص 77–79 ، الجنة الدائمة.
Ifta' Permanent committee, Islamic Research Journal, Issue 27, p. 77-79.

2 اخرجه الترمذي رقم (3675)، تحفة الاحوذي، وهذا الحديث ساقط من طبعة الشيخ احمد شاكر و آخرين.
Sunan Attirmidhi, Hadith No. 3675.

As you enter the house, you may say, “O Lord! I beg you to give me the best entry and the best exit. In the name of Allah we get in, and in the name of Allah we get out, and we have put our trust in Him.” [1] Also, you can say these prayers morning and evening, three times each, “In the name of Allah, with Whose name nothing on earth or in the heavens can cause harm, and He is the all-Hearing, all-Knowing.” [2]

In general you should observe reading the Qur’an at home or out of it, and saying the Prophet’s established prayers for Allah’s remembrance at home or out of it morning and evening. For more of such prayers, you can consult these references: Ibn-Taymiya’ s A 1-Kalim Attayyib, Ibn-Al-Qayyim’s Al-Wabil Assayyib and Annawawi’s Al-Azkaar Annawawiyyah as well as other Hadith books.

May Allah’s prayers and peace be upon Prophet Muhammad ﷺ, his kin and his companions. [3]

4.24 The Jinn and the Humans Can Harm or Kill Each Other Unintentionally and Intentionally

Question:

Abu-Ssa’ib narrated, “When we went to Abu-Saeed AlKhudri’s house, he was praying, so we had to wait. While we were sitting, we heard some movement under his bed. When I saw it was a snake, I jumped up to kill it, but Abu-Saeed, who was still praying, gestured to me to sit. When he finished his

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1 اخرجه ابو داود رقم (5096)، كتاب الادب. Sunan Abu-Dawood, Kitab Al-Adab (Book of Manners), Hadith No. 5096.

2 اخرجه الترمذي رقم (3388)، كتاب الدعوات، ابن ماجه رقم (3869)، كتابالدعاه وابو داود رقم (5088 ، 5089)، كتاب الادب، واحمد في المسند (62/1 ، 71)وصححه الحاكم في المستدرک (514/1) ، وقال الترمذي : حسن صحيح.
Sunan Attirmidhi, Kitab Ad-Da’awat (Book of Supplications), Hadith No. 3388.

3 مجلة البحوث الاسلامية عدد 27 ص 76 ،77 ، الجنة الدائمة.
Ifta’ Permanent Committee, Islamic Research Journal, Issue 27, p. 76-77.

prayers, he pointed to one house and said, ‘Do you see that house?’ I said, ‘Yes.’ He said, ‘There used to live a young man who had just got married. He joined us in the Battle of Al-Khandaq. From time to time, he would ask Allah’s Messenger for permission to go to his wife. One day, he asked for that permission, and Allah’s Messenger said to him, ‘Take your weapon with you lest the Banu Quraydha tribe should harm you.’ When the young man got home, his wife was standing by the door. He was so jealous that he lifted his spear to stab her. She said, ‘Stop it! Get in and see for yourself what is in your house.’ When he got in, he saw a big snake coiled up in his bed. He transfixed it with his spear and then went out with it and pitched it into the yard. The snake stirred on the end of the spear and the youth fell dead. No one knew which of them died first, the snake or the youth……” [1]

Does the above Hadith not refute the Jinn’s power over humans?

Answer:

Firstly, the Hadith is sound in terms of narrators and text. Secondly, humans are the descendents of Adam, who was created from clay, whereas the Jinn were created from fire and given life. As in humans, there are male Jinn and female ones. In fact, Prophet Muhammad ﷺ has been sent to both humans and Jinn. Some Jinn have accepted Islam, while others have not.

Both humans and Jinn can harm each other. On the one hand, humans may harm the Jinn intentionally or unintentionally. On the other hand, the Jinn can harm, possess or kill humans. As humans fight amongst themselves and harm each other, so do the Jinn amongst themselves.

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[1] تقدم تخريجه ص261- Op. Cit.

If, without evidence, one denies what has been said above about the Jinn, one has not only negated what he has no knowledge of, but also contradicted the Qur'anic statements about them. With respect to human creation, Allah says, "He created man of clay like the potter's"; [1] He also says, "Verily We created man from a product of wet earth." [2] With respect to the Jinn's, He says, "And the Jinn did He create of smokeless fire." [3] Addressing both of them, Allah says, "O company of jinn and men, if ye have power to penetrate (all) regions of the heavens and the earth; then penetrate (them)! Ye will never penetrate them save with (Our) sanction." [4]

The Jinn were put at the service and the command of Prophet Sulaiman (Solomon) - may Allah's peace and blessings be upon him - as stated in the following Qur'anic verses:

"So We made the wind subservient unto him, setting fair by his command whithersoever he intended. And the unruly, every builder and diver (made We subservient), And others linked together in chains;" [5]

"And unto Solomon (We gave) the wind, whereof the morning course was a month's journey and the evening course a month's journey, and We caused the fount of copper to gush forth for him, and (We gave him) certain of the jinn who worked before him by permission of his Lord. And such of them as deviated from Our command, them We caused to taste the punishment of flaming fire." [6]

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1 سورة الرحمن، الآية: 14- Arrahman Sura, Ayah 14.

2 سورة المؤمنون، الآية: 12- Al-Mu'mmun Sura, Ayah 12.

3 سورة الرحمن، الآية: 15- Arrahnian Sura, Ayah 15.

4 سورة الرحمن، الآية: 33- Arrahman Sura, Aya 33.

5 سورة ص، الآيات: 36-38- Saadh Sura, Ayahs 36-38.

6 سورة سبا، الآية: 12- Saba' Sura, Ayah 12.

“And of the evil ones (subdued We unto him) some who dived (for pearls) for him and did other work, and We were warders unto them.” [1]

In Al-Ahqaf Sura, Allah says, “And when We inclined toward thee (Muhammad ﷺ) certain of the Jinn, who wished to hear the Qur’an and, when they were in its presence, said: Give ear! and, when it was finished, turned back to their people, warning. They said: O our people! Lo! we have heard a Scripture which hath been revealed after Moses, confirming that which was before it, guiding unto the truth and a right road. O our people! respond to Allah’s summoner and believe in Him. He will forgive you some of your sins and guard you from a painful doom. And whoso respondeth not to Allah’s summoner he can nowise escape in the earth, and ye (can find) no protecting friends instead of Him. Such are in error manifest.” [2]

In Al-An’am Sura, He says, “In the day when He will gather them together (He will say): O ye assembly of the jinn! Many of humankind did ye seduce. And their adherents among humankind will say: Our Lord! We enjoyed one another, but now we have arrived at the appointed term which Thou appointedst for us. He will say: Fire is your home. Abide therein for ever, save him whom Allah willeth (to deliver). Lo! thy Lord is Wise, Aware. Thus We let some of the wrong-doers have power over others because of what they are wont to earn.” [3]

In Al-Jinn Sura one can read about their conditions and deeds, and the reward of the believers and the punishment of the disbelievers amongst the Jinn. No wonder if one of the Jinn gets hold of and harms a human, and vice versa. For example, there is the incident mentioned in the question about the Jinni

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[1] سورة الانبياء، الآية: 82. Al-Anbiya’ Sura, Ayah 82.

[2] سورة الاحقاف، الآيات: 29-32. Al-Ahqaf Sura, Ayahs 29-23.

[3] سورة الانعام، الآيتان: 129 ، 128. Al-An’am Sura, Ayahs 128-129.

appearing in the form of a snake. There is also the example mentioned in the Hadith narrated by Abu-Hurayrah; the Prophet ﷺ said, “A strong demon from the Jinn came to me yesterday suddenly, so as to spoil my prayer, but Allah enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the mosque so that all of you might see him, but I remembered the invocation of my brother Solomon: ‘And grant me a kingdom such as shall not belong to any other after me,’ [1] so his plan was foiled by Allah.” [2]

In general, both the Jinn and humans can be either believers or disbelievers, can be good or evil and can be useful or harmful to others, all by Allah’s permission.

In conclusion, humans know nothing about the Jinn world except what is mentioned in the Qur’an and the valid Sunnah of the Prophet ﷺ . What is said in the Qur’an and the Sunnah has to be taken for granted. What comes from other sources must be shunned, as it involves making judgments without knowledge, an act Allah forbids by saying, “(O man), follow not that whereof thou hast no knowledge. Lo! the hearing and the sight and the heart - of each of these it will be asked.” [3]

May Allah’s peace and blessings be upon His Prophet Muhammad ﷺ, his kin and his companions. [4]

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1 سورة ص، الآيات: 35.
Saadh Sura, Ayahs 35.

2 اخرجه البخاري رقم (3423)، كتاب احاديث الانبياء ، و مسلم رقم (541) كتاب المساجد.
Sahih Al-Bukhari, Kitab Ahadith A1-Anbiya’ (Book of the Prophets’ Sayings Medicine), Hadith No. 3423.

3 سورة الاسراء، الآية: 36.
Al-israa Sura, Ayah 36.

4 مجلة البحوث الاسلامية، عدد 27 ص 71-74، اللجنة الدائمة.
Ifta’ Permanent Committee, Islamic Research Journal, Issue 27, pp. 71-74.

4.25 The Ruling on the So-Called Spirit Evocation

Praise be to Allah, and His peace and payers be upon His Messenger, his kin, his companions and whoever follows His guidance.

There has spread among some writers as well as others the so-called ‘science of spirit evocation’. The souls of the dead are claimed to be evoked by means invented by practitioners of such sorcery. The souls are asked by those sorcerers about the news of the dead whether they are being blessed or tortured. They are also asked about other matters which they are thought to have known in their lifetime.

Having reflected on that claim a lot, I have come to the conclusion that this is absolutely false, and it is nothing but satanic sorcery deliberately intended to spoil beliefs and morals, to confuse Muslims and to establish a claim to knowledge of the unseen. Therefore, I have seen it appropriate to convey that to fellow Muslims, pinpoint the truth and, subsequently, resolve any confusion.

I have to say that such a claim, as in other issues, must be investigated in the light of the Qur’an and the Sunnah. If the claim is accepted by both or either of them, we declare it accepted, and vice versa. This is in adherence to Allah’s command, “O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.”[1]

Regarding the soul, it belongs to the Unseen, whose knowledge is only with Allah; He says, “(He is) the knower of the Unseen, and He revealeth unto none His secret, Save unto

[1] سورة النساء، الآية: 59. An-Nisaa Sura, Ayah 59.

every messenger whom he hath chosen, and then He maketh a guard to go before him and a guard behind him."[1] In Annami Sura, Allah says, "Say (O Muhammad ﷺ): None in the heavens and the earth knoweth the Unseen save Allah;"[2] Therefore, it is appropriate to investigate the present issue only on the basis of Shar'i evidence.

In Al-Israa Sura, Allah says, "They will ask thee concerning the Spirit. Say: The Spirit is by command of my Lord, and of knowledge ye have been vouchsafed but 1itt1e."[3] The Ulama have interpreted the meaning of the 'spirit' in this Qur'anic verse in a variety of ways. One interpretation is the soul in the body. Thus, according to the verse, its knowledge is His alone, and people know only what He tells them about it.

According to the Qur'an and the Sunnah, souls do not perish with one's death. Evidence from the Qur'an is the statement "Allah receiveth (men's) souls at the time of their death, and that (soul) which dieth not (yet) in its sleep. He keepeth that (soul) for which He hath ordained death and dismisseth the rest till an appointed term. Lo herein verily are portents for people who take thought."[4]

Evidence from the Sunnah is represented by the following Hadith narrated by Abu-Talha:

"On the day of Badr, the Prophet ﷺ ordered the corpses of twenty-four warriors of Quraish to be thrown into one of the dirty dry wells of Badr. On winning a battle, he used to stay at the battlefield for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his companions followed him saying among themselves,

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1 سورة الجن، الآيتان: 26 ، 27- Al-Jinn Sura, Ayahs 26-27.

2 سورة النمل ، الآية: 65- An-Naml Sura, Ayah 65.

3 سورة الاسراء، الآية: 85- Al-Israa Sura, Ayah 85.

4 سورة الزمر، الآية: 42- Az-Zumar Sura, Ayah 42.

'Definitely he is proceeding for some great purpose.' He halted at that well and addressed the Quraish dead warriors by their names and their fathers' names, 'O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Wouldn't you be pleased if you had obeyed Allah and His Apostle? We have found true what our Lord promised us. Have you too found true what He promised you?' Umar said, 'O Allah's Messenger! You are speaking to bodies that have no souls!' Allah's Messenger said, 'By Him in Whose Hand Muhammad's soul is, you cannot hear what I am saying as clearly as they do, but they cannot reply." [1]

According to one Hadith, the Prophet ﷺ says that a dead person can hear the footsteps of people going away after having taken him to his grave. [2]

According to Ibn-Al-Qayyim, the Salaf are all agreed that the dead are aware of the living visiting their graves and are happy to be visited. He also mentions Ibn-Abbas's interpretation of the Qur'anic verse ("Allah receiveth (men's) souls at the time of their death, and that (soul) which dieth not (yet) in its sleep. He keepeth that (soul) for which He hath ordained death and dismisseth the rest till an appointed term.") [3] As interpreted by Ibn-Abbas, the souls of the living meet during sleep with those of the dead, and they speak to each other; Allah keeps the souls of the dead, but sends those of the living back to their bodies.

Ibn-Al-Qayyim argues that in dreams the living meet the dead and converse with them; from the dead the living get information which happens to be true in reality. This supports the view that souls meet. Thus, the Salaf maintain that the souls of the dead do not perish as long as Allah wills, and they can hear,

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1 اخرجه البخاري رقم (3976)، كتاب المغازي.
Sahih Al-Bukhari, Kitab Maghazi (Book of Conquest), Hadith No. 3967.

2 اخرجه البخاري رقم (1374)، كتاب الجنائز، ومسلم رقم (2870) كتاب الجنة.
Sahih Al-Bukhari, Kitab Al-Jana' iz (Book of Funerals), Hadith No. 1374.

3 سورة الزمر، الآية: 42.
Az-Zumar Sura, Ayah 42.

but there is no evidence to suggest their contact with those of the living other than during sleep.

As for the sorcerers' claim to have power of soul evocation, whereby they can speak to the soul of whichever dead person they want and receive information from it, is absolutely false. It has no support in reason, or in Naqi (Islamic content soundly conveyed to us). It is only Allah Who knows the reality of souls and Who controls them; none but He can send them back to their bodies whenever He wills. How can one claim something he has no knowledge of? ! To do that means he is an absolute liar who wants to wrongfully make money, to show off or to confuse people and corrupt their faith and beliefs.

The souls with which the sorcerer claims to communicate are only satanic spirits. He worships them and meets their demands. In return, they serve him by lying and cheating as in impersonating the dead in the so-called spirit evocation. In this regard, Allah says, "Thus have We appointed unto every Prophet an adversary - devils of humankind and jinn who inspire in one another plausible discourse through guile. If thy Lord willed, they would not do so; so leave them alone with their devising; That the hearts of those who believe not in the Hereafter may incline thereto, and that they may take pleasure therein, and that they may earn what they are earning." [1] He also says, "In the day when He will gather them together (He will say): O ye assembly of the jinn! Many of humankind did ye seduce. And their adherents among humankind will say: Our Lord! We enjoyed one another, but now we have arrived at the appointed term which Thou appointedst for us. He will say: Fire is your home. Abide therein for ever, save him whom Allah willeth (to deliver). Lo! thy Lord is Wise, Aware." [2]

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[1] سورة الانعام، الآيتان: 113, 112- Al-An'am Sura, Ayahs 112-113.

[2] سورة الانعام، الآية: 128- Al-An'am Sura, Ayah 128.

The enjoyment mentioned in the above Ayah between the Jinn and humans is interpreted by the Qur'an Ulama as: on the one hand, humans worship the Jinn by offering sacrifices and prayers; on the other hand, the Jinn provide them with the service they need including some information they gather elsewhere or they eavesdrop, as well as false information, which represents the bulk of what they communicate to humans. Even, for argument's sake, if those humans do not worship those Jinn, such communication with them remains forbidden, for consulting devils, soothsayers, sorcerers and astrologers is forbidden, and believing them is not only worse, but also an act of Kufr. The Prophet ﷺ said, "If one goes to a soothsayer and asks him about something, his prayers will not be accepted for forty days." [1] He also says, "Whoever consults a soothsayer and believes what he tells him disbelieves in what has been revealed to Muhammad ﷺ." [2] With respect to this issue, there are several Hadiths and statements that classify the spirits evoked among those satanic ones associated with sorcerers and soothsayers. Therefore, it is equally forbidden to evoke, consult or believe them. Besides, such practice is some sort of fiddling with the Unseen, whose knowledge is only with Allah, Who says, "Say (O Muhammad ﷺ): None in the heavens and the earth knoweth the Unseen save Allah. [3]

The spirits claimed to be evoked could be the devils associated with the dead whose souls are supposed to be evoked. Claiming to be the evoked souls, such devils may tell what they already know about the dead in their lifetime. Therefore, it is forbidden to do such evocation and consultation or believe in their alledged outcomes. No doubt, it is the devils or Jinn that

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[1] تقدم تخريجه ص261- Op. Cit.

[2] تقدم تخريجه ص261- Op. Cit.

[3] سورة النمل ، الآية: 65- An-Naml Sura, Ayah 65.

are actually evoked in return for acts of worship, which must not be offered except to Allah. If offered to other than Him, they lead to major Shirk, annulment of one's Islam. May Allah protect us from Shirk.

The Saudi Permanent Committee For Religious Research and Ifta has issued a Fatwa (a religious ruling) on hypnotism as some form of spirit evocation. The Fatwa reads:

"Hypnotism is some kind of soothsaying employing the Jinn that possess the hypnotized, through whom the possessor speaks and acts. In return for fulfilling the hypnotizer's demands, the possessor gets offerings from him. Thus, if both keep their parts of the bargain, hypnotism as such can be used to identify a lost or stolen object, to treat a patient or have an unlawful act executed by the hypnotized person. Because of the afore-mentioned reasons, and because it represents invocation of other than Allah to achieve things by means beyond what He has given and allowed, such practice is an act of Shirk."

The false claims of hypnotism have been well exposed by Dr. Mohammad Hussein in his book Modern Spiritism: Reali and Aims. He had been deceived by it for a long time before he was guided to the truth by Allah. Having been involved in spiritism for so long, he has had first-hand experience of what it is all about; this has enabled him to realize how false it is and to find nothing in it except myths and charlatanism. Dr. Hussein mentions that evocationists apply varied methods in their practice. Novices, for example, use a small cup moving on letters written on a table surface. The answer by the soul claimed to have been evoked is represented by the letters the cup has moved over in their respective order. Others use a basket, to one side of which a pen is attached for writing the answers to the questions asked by those attending the session. There are also those who use a medium, as in the case of hypnotism.

Dr. Hussein is convinced that there is some interested power behind evocationists because of the unusual media attention given to them. How can this sudden change of heart of some media circles be explained?! Some papers and magazines that have never been concerned with souls or the afterlife, or with promoting religion or faith in Allah, all of a sudden become competitively keen on following evocationists and publishing their claims. He also mentions the attention being given to the revival of the Pharaoh movement as well as other Jahili (ignorant / dating back to the pre-Islamic period) calls.

As Dr. Hussein explains, those who have lost dearly loved ones are responsible for promoting spiritism early on as one way of consoling themselves or satisfying their fantasies. The most famous of those people is Oliver Lodge, who lost his son in World War I. Its founder in Egypt is Ahmad Fahmi Abulkhair, whose only son, begotten after a long wait, died in 1937 A.D.

When he practised spirit evocation, Dr. Hussein started with the cup- and-table method, but he found it unconvincing. He, then, tried the medium method, but it failed to deliver the claimed embodiment of the soul or the direct voice. This failure is due to the fact that no such things exist in the first place; it is nothing but subtle tricks intended to destroy religions, a target sought by the destructive world Zionism.

Having discovered the reality and wickedness of such an orientation, not only did Dr. Hussein abandon the whole thing, but he also resolved to expose it and alert people to its reality. He believes that those corrupt evocationists are determined in their mission to take away faith and beliefs from people's hearts and replace them with confused fantasies and myths. Besides, evocationists regard the Prophet ﷺ as merely a spiritual medium; in his book On the Edge of the Spiritual World, their leader, Arthur Findley, describes the prophets as high quality media, and the miracles that took place through them were only spiritual

phenomena similar to what happens in soul evocation dark chambers.

However, whenever evocation fails, either the medium is to blame as being unsuccessful or too exhausted to perform, or those attending the session are incompatible or have amongst them some who are suspicious or are there for a challenge.

Among their claims, which are false, is that Jibreel (angel Gabriel) — may His peace be upon him - attends their sessions and blesses them. May Allah deform them.

Thus, from what we have stated in the beginning, from the Committee's Fatwa and from what Dr. Hussein says about hypnotism, it is quite obvious that evocationist claims to communicate with the souls of the dead and ask them for information are all false. No doubt, their practices are satanic exercises and sorcery, against which the Prophet ﷺ warns Muslims. Muslim authorities have to eradicate and ban such falsehoods, and punish those involved. Those in control of Muslim newspapers must not spread such falsehoods, and if they feel they have to communicate something, it must be combating such evil, exposing the satanic tricks fabricated by men and devils and alerting people to the reality of their evil intentions, conniving and anarchy.

May Allah, Who says the truth, guides to the right path and is able to reform Muslims, provide them with useful religious knowledge and protect them from deception and from the confusion created by satanic agents, and may His peace and prayers be upon Prophet Muhammad ﷺ. [1]

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[1] مجموع فتاوى و مقالات منتوعة ، ابن باز، ج 3 ص 309 ، 316-
Ibne-Baz's Collection of Fatwas and Articles, Op. Cit., Vol. 8, pp. 309-316.

4.26 Jinn Possessing Humans and Speaking to Them

Praise be to Allah, and may His peace and prayers be upon His Messenger, his kin, his companions and his followers.

In the month of Sha'ban, 1407 H., some local papers as well as others published reports, long and short, on the story of the Jinni that converted to Islam in Riyadh. The Jinni declared that in the presence of Abdullah Ibn-Musharraf A1-Amri, who got it out of a Muslim woman by means of Ruqyas.

Performing the Ruqyas, Abdullah preached to the Jinni on the value of Allah's remembrance and the prohibition of injustice, which is a major sin. When asked to get out, the Jinni was eventually convinced to get out, and in fact declared his Is lam.

Abdullah and the woman's family wanted to bring the woman in my presence so that I can witness the Jinni's declaration of his Islam. When I asked the Jinni in the woman, who was sitting next to me, why he possessed her, he answered my question in a man's voice though using the woman's tongue. All this was taking place in the presence of the woman's brother and sister, Abdullah, the Raqi, and some Sheikhs, who came particularly to witness the whole event. The Jinni explicitly declared his Islam, and said he had been a Buddhist Indian. I advised him to fear Allah and get out of the woman, and to put an end to the injustice he had done unto her. He readily agreed and expressed his satisfaction with Islam. When I advised him to invite his fellow Jinn to Islam, he promised to do so. He, then, got out, his last words were: Assalamu Alaikum (Peace be upon you). The woman was able to speak normally and felt safe and free from his trouble.

Months later, the woman, with her sister, two brothers and uncle, came to me and told me she was well and - by Allaه's Grace - the Jinni never returned. When I asked her how she felt

when the Jinni was there, she said that she used to have wicked thoughts contradictory with Shari' ah, and she had inclinations towards Buddhism and Buddhist publications. Since the Jinni's departure, she has felt safe from such erratic thoughts.

Regrettably, I have learned that Sheikh Tantawi denies that such an event can occur, considers it a lie and a type of charlatanism, and suggests it might be a recording trick. When I listened to a record of Sheikh Tantawi's comments, I wondered how he could say that; I did ask the Jinni some questions, and he answered them, how then can something recorded conduct such a dialogue? ! To suggest that it might have been a recording trick is a grave error and admission of falsehood.

Sheik Tantawi also claims that the conversion of a Jinni to Islam by a human is inconsistent with Allah's saying in the story of Prophet Sulaiman - may His blessings be upon him - ("... bestow on me sovereignty such shall not belong to any after me...."). [1] This claim is not only another mistake he has made - may Allah guide him - but also a misunderstanding since there is no contradiction whatsoever between Sulaiman' s prayers and the conversion of Jinn to Islam at the hands of humans. For example, a lot of Jinn adopted Islam at the hands of Prophet Muhammad ﷺ this is explicitly stated in Al-Ahqaaf and Al-Jinn Suras and is mentioned in Sahih Al-Bukhari and Sahih Muslim in the Hadith narrated by Abu-Hurayrah. According to AbuHurayrah, the Prophet ﷺ said, "Satan came in front of me and tried to interrupt my prayer, but Allah gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then I remembered the statement of Prophet Solomon, 'My Lord! Bestow on me a kingdom such as shall not belong to any other after me. [2] Then Allah made him (Satan) return with his

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[1] سورة ص، الآية: 35- Saadh Sura, Ayahs 35.

[2] سورة ص، الآية: 35- Saadh Sura, Ayahs 35.

head down (humiliated)." [1] In Sahih Muslim, the same Hadith is mentioned with slightly different wording. [2]

Annasa'i narrated on the authority of Aisha that the Prophet ﷺ was praying when Satan came to disturb his prayers, but he overpowered and chocked Satan so hard that he "felt the coldness of his (Satan's) tongue on his hands. But for Prophet Sulaiman's prayers, he would have been tied till the morning for people to see him." The same Hadith is narrated by Ahmad and Abu-Dawood with a slight variation ("... I chocked him so hard that I felt his saliva come upon my fingers") [3]

Al-Bukhari has documented this Hadith on the authority of Abu-Hurayrah, who says, "Allah's Apostle deputized me to keep the Ramadan Zakat (alms). A corner came and started taking handfuls of the foodstuff (of the Zakat) stealthily. I took hold of him and said, 'By Allah, I will take you to Allah's Apostle.' He said, 'I am needy and have many dependents, and I am in great need,' so I released him. In the morning Allah's Apostle asked me, 'What did your prisoner do yesterday?' I said, "O Allah's Apostle! The person complained of being needy and of having many dependents, so I pitied him and let him go.' Allah's Apostle said, 'Indeed, he told you a lie and he will be coming again.' I believed that he would show up again as Allah's Apostle had told me. Therefore, I waited for him watchfully. No sooner did he start stealing handfuls of foodstuff than I caught him and said, 'I will definitely take you to Allah's Apostle.' He said, 'Leave me, for I am very needy and have many dependents. I promise I will not come back again.' I pitied him and let him go. In the morning Allah's Apostle asked me, 'What did your prisoner do?'

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[1] اخرجه البخاري رقم (1210)، كتاب العمل في الصلاة ، وهو احد الفاظ البخاري.
Sahih Al-Bukhari, Kitab Al-'Amal Fis-Salah (Book of Prayer Works), Hadith No. 1210.

[2] Sahih Muslim, Kitab As-Salah (Book of Prayers), Hadith No. 541. اخرجه مسلم رقم (541)، كتاب الصلاة.

[3] Musnad Ahmad, Hadith No. 3/82. اخرجه احمد في المسند (3 / 82).

I replied, ‘O Allah’s Apostle! He complained of his great need and of too many dependents, so I took pity on him and set him free.’ Allah’s Apostle said, “Verily, he told you a lie and he will return.’ I waited for him attentively for the third time, and when he started stealing handfuls of the foodstuff, I caught him and said, ‘I will surely take you to Allah’s Apostle as it is the third time you promise not to return, yet you break your promise.’ He said, ‘Let me teach you some words with which Allah will benefit you.’ I asked, ‘What are they?’ He replied, ‘Whenever you go to bed, recite Al-Kursi Ayah ‘Allahu la ilaha illa huwa-lHaiy-ul Qaiyum...”[1] I till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you and no devil will come near you till morning. ‘ So, I released him. In the morning, Allah’s Apostle asked, ‘What did your prisoner do yesterday?’ I replied, ‘He claimed that he would teach me some words by which Allah will benefit, me, so I let him go.’ Allah’s Apostle asked, ‘What are they?’ I replied, ‘He said to me: Whenever you go to bed, recite Al-Kursi Ayah from the beginning to the end -‘Allahu la ilaha illa huwa-lHaiy-ul-Qaiyum...’ He further said to me: (If you do so), Allah will appoint a guard for you who will stay with you, and no devil will come near you till morning.’ (Abu Hurayrah or another sub- narrator) added that they (the companions) were very keen to do good deeds. The Prophet ﷺ said, ‘He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to these three nights, O Abu Hurayrah?’ Abu Hurayrah said, ‘No.’ He said, ‘It was Satan’ ” [2]

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[1] سورة البقرة، الآية 255
Al-Baqarah’ Sura, Ayah No. 255.

[2] اخرجه البخاري رقم (5010)، كتاب فضائل القرآن.
Sahih Al-Bukhari, Kitab Fadha’il Al-Qur’an (Book of the Virtues of the Qur’an, Hadith No. 5010.

On the authority of Safiyyah, the Prophet ﷺ said, “Satan runs in the body of Adam’s son (i.e. man) through his blood streams.”[1]

In his Musnad, Imam Ahmad narrated that Uthman IbnAbil-Aas said, “O Messenger of Allah, Satan intervenes between me and my prayer and my reciting of the Qur’an and he confounds me. Thereupon, Allah’s Messenger said, ‘That is the doing of a devil known as Khinzab, and when you perceive its effect, seek refuge with Allah from it and spit three times to your left.’ I did that and Allah dispelled that from me.”[2] It is also confirmed in the Sunnah that each human has two Qareens (companions), an angel and a devil; in the case of the Prophet ﷺ, the devil became a Muslim saying only what is good.[3]

Thus, there is clear evidence in the Qur’an, the Sunnah and Ijma’ that the Jinn can get into and overpower humans. One wonders how a scholar can deny such clear evidence without valid reasons, but only in imitation of those who are anti-Sunnah, anti-Jama’ah! May Allah be our Helper, without Whom there is neither might nor power.

What follows is a selection of what the Ulama have said on the issue under discussion.

Relevant to the issue is the Qur’anic verse: “Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch.”[4] Let us see how the Ulama interpret it:

According to Abu-Ja’ far Ibn-Jareer: the state of the usurer is compared to the one whom the devil possesses in this world

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1 تقدم تخريجه ص250. Op. Cit.

2 اخرجه احمد في المسند (216/4). Musnad Ahmad, Hadith No. 4/216.

3 اخرجه مسلم رقم (2814)، كتاب صفة المنافقين. Sahih Muslim, Kitab Sifat Al-Munafiqeen (Book of the Hypocrites’ Description), Hadith No. 2814.

4 سورة البقرة، الآية 275 Al-Baqarah Sura, Ayah No. 275.

and turns insane; Al-Baghawi, too, interprets the ‘touch’ as insanity.

According to Ibn-Katheer: on Resurrection Day, the usurer comes out of the grave in a state similar to that of the one who is possessed by the devil; it is a reprehensible come-back. As interpreted by Ibn-Abbas, on Resurrection Day, the usurer comes out mad and chocking.

According to Al-Qurtubi: the Ayah demonstrates that it is false to deny the Jinn possession of humans, false to claim that it is purely human behaviour, and false to claim that Satan does not enter humans.

There are a lot of similar interpretations; what is mentioned above is only for illustration purposes.

As mentioned in Majmu-ul-Fatawa (Collection of Religious Verdicts), Vol.19, pp.9-65, in his book EedhahuDdalalah Fee Umumi-Rrisalah Liththaqalain (Clarification of Evidence to the Message Universality to Both Humans and Jinn) Ibn-Taymiyah argues: .. . a group of Mu’tazilah, such as AlJibaey and Abu-Bakr Arrazi deny that the Jinn can be within the human body of the possessed, but do not deny their existence, as such existence is much more cited than possession in the Sunnah literature. In this respect those Mu’tazilah are wrong; in Essays of Ahl-Assunah Wal-Jama ‘ah, Al-Ash’ari mentions that they believe a Jinni can get into a human as mentioned in the Ayah: “Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch.”

As reported by Abdullah Ibn-Ahmad Ibn-Hanbal, “ I told my father, ‘Some people claim that no Jinni can enter a human body.’ He replied, ‘They are lying. There is the Jinni speaking through the tongue of the human, who is lying helpless knowing nothing of what is being said. The possessed human is beaten very hard, yet he never feels it. He may pull an ordinary person around, pull the carpet they are sitting on, move things from

place to place, run or do other things which demonstrate that whoever is speaking or doing such things is someone else other than the human.'"

No Muslim Imams deny that a Jinni can enter and possess a human. Whoever denies that denies Shari'ah, in which there is nothing to suggest possession is not a reality.

As mentioned in Al-Fatawa, Vol. 24, pp.276-2T7, Ahmad Ibn-Hanbal also said, "According to the Qur'an and the Sunnah, and agreement among the Umma's Salaf and Imams, the existence of Jinn is real; so is the Jinn's entry and possession of humans according to the Imams of Ahl-Assunnah Wal-Jama'ah." Allah says, "Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch." The Prophet says, "Satan reaches within the human body where blood circulates."

In his Zad Al-Ma 'ad, pp.66-69, Ibn-Al-Qayyim mentions two types of insanity: one (spiritual) caused by earthly evil spirits, and the other (physical) by harmful materials; the latter's diagnosis and treatment are the concern of medical practitioners.

The insanity caused by evil spirits is recognized by leading wise practitioners. They also recognize that its treatment is by having the higher good spirits meet the wicked ones to counteract their evil effects and foil their deeds. In some of his writings, Hippocrates mentioned some medications which were appropriate for treating the physical type of insanity, but which were not suitable for the spiritual one.

The spiritual type of insanity is denied only by the worst and most ignorant of medical practitioners, who consider blasphemy a virtue and who deny without good reasons that spiritual insanity affects the body. Besides, there is nothing in medical practice to disprove spiritual insanity. However, to attribute insanity to physical causes is partly, but not entirely, true. The truth of the matter is those who are well aware of the

reality of evil spirits and their effects realize the ignorance and feeble-mindedness of those who affirm the physical origin of insanity while denying its spiritual origin.

As for combating spiritual insanity, it has two sides: one is concerned with the patient, and the other with the provider of treatment. On the one hand, the patient has to be psychologically determined, to have faith in Allah, the Creator of those spirits, and to rightly seek refuge regularly, by word and heart, with Him from evil spirits; this is like real combat where the combatant cannot achieve victory without two things: he must have faith in the effectiveness of his good weapon, and the hand that holds it must be strong. If either thing is missing, the weapon becomes useless. What if both are missing, i.e., a heart void of piety, faith and remembrance of Allah, the One and Only God, and no weapon to fight with?!

On the other hand, the provider of treatment, like the patient, must fulfill the two requirements.

According to Ibn-A1-Qayyim, Ibn-Taymiyah would send someone to the possessed in order to address the possessor spirit saying: The Sheikh says to you it is not right for you to be in there; at that, the possessed would regain his normal self. The Sheikh would sometimes address the spirit himself. In some cases, the spirit would be too defiant to get out, so he would get it out by beating, but the patient would not feel any pain after he comes back to normal.

Ibn-Al-Qayyim said that they had been a witness to what the Sheikh had done a lot. He concluded: none could deny spiritual insanity except those with scant knowledge and wisdom; evil spirits’ power over humans comes mainly from the fact that the latter’s faith is so weak, and their hearts and tongues are so oblivious to Allah’s remembrance and the Prophet’s teachings that they become defenseless in the face of such evil spirits.

Thus, in the light of the above-mentioned Shar'i evidence and the agreement of the Ulama of Ahi-Assunna Wal-Jama'ah on that the Jinn can enter the bodies of humans, it is obvious how baseless its denial is and how wrong Sheikh Tantawi's comments are. Since he has promised that he shall accept what is right when pointed out to him, now that we have pointed it out, we hope he will accept it. May Allah bless us and him with guidance and success.

Annadwah newspaper published on Shawwal 14, 1407 H. an argument by Dr. Mohammad Irfan. He maintains: the word 'Junun' (madness) has disappeared from the medical dictionary; the Jinn's entry into humans and speaking through their tongues are absolutely false from the scientific point of view. Dr. Irfan's view is false, for it ignores the established Shar'i sciences and the conclusions made by the Ulama of Ahl-Assunnah Wal-Jama'ah. Besides, if something is not known to many in medical practice, it does not mean that thing does not exist. In fact, it indicates how such medicl practioners are ignorant of what others who are known for their integrity, insight and honesty do know regarding such religious issues, which unanimously accepted by AhiAssunna Wal-Jama'ah, as confirmed by Ibn-Taymiyah and by Abul-Hassan Ashshibli (who died in 799 H.) in his book Akamul-Murfan Fee Ghara 'lb Al-A khbar-wa-Ahkam-il-Jann (Coral Reefs of News Unusual and Rulings on Jinn), Chapter 51.

Reiterating Ibn-Al-Qayyim's view, mentioned earlier, leading and wise medical practitioners recognize the reality of spiritual insanity, whereas the low, ignorant and blasphemous ones deny it. Readers are advised to be aware of these facts, to hold on to the truth and not to mislead by the ignorant, who express views based not on knowledge or reason, but on uncritical imitation of those involved in bringing about nonIslamic alternatives, such as the Mu'tazilah. May Allah be our helper.

Conclusion:

The sound Hadiths we have mentioned and the conclusions of the Ulama demonstrate that speaking and preaching to a Jinni and inviting him to Islam, and the latter's acceptance does not contradict the Ayah where Prophet Sulaiman - may His peace and blessings be upon him - asks Allah, "My Lord! Forgive me and bestow on me sovereignty such shall not belong to any after me. Lo! Thou art the Bestower." [1]

To request the Jinni to follow what is right and stop what is wrong, and to beat it if necessary do not contradict the mentioned Ayah. In fact, such things are required for eliminating injustices, supporting the oppressed, propagation of virtue and prevention of vice among Jinn, exactly as required in the case of humans. As mentioned earlier in the sound Hadith, the Prophet chocked a devil so hard that he felt the saliva on his blessed hands, and he said, "Had it not been for the prayers of my Brother Sulaiman, he would have remained tied till the morning for people to see." [2] According to another Hadith narrated by Muslim, the Prophet said, "Allah's enemy, Satan, came with a flame of fire to put in my face, but I said three times, 'I seek refuge in Allah from you,' then said, 'I curse you with Allah's perfect Curse,' but he was defiant three times, so I wanted to keep him tied till the morning for the Medina kids to play with, but for the prayers of our Brother Sulaiman." [3] In this respect, there are a lot of Hadiths expressing the same meaning, which the Ulama adopt.

I hope that what we have said is enough to convince those seeking the truth. We appeal to Allah with His Fairest names and

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1 Saadh Sura, Ayahs 35. سورة ص، الآية: 35.

2 Op. Cit. تقدم تخريجه ص250.

3 Sahih Muslim, Kitab Al-Masajid (Book of Mosques), Hadith No. 542. اخرجه مسلم رقم (542)، كتاب المساجد.

Highest Attributes to grant us and all Muslims insight into His religion and steadfastness in adhering to it, and to bless us with pursuit of the truth in word and deed. We appeal to Him to protect us and all Muslims from speaking without sufficient evidence and from denying what we know nothing of. Indeed, none but He can answer these prayers. May His prayers and peace be upon His Messenger and slave Muhammad ﷺ, his kin, his companions and his followers. [1]

4.27 Denial of the Existence of Jinn & How Such Denial Affects Faith

<u>Question:</u>

Nowadays, there are a lot of arguments about the Jinn and their possession of humans Some people deny such possession. In fact, some entirely deny the existence of Jinn.

Does such denial affect a Muslim's faith? Is there evidence that we must believe in their existence? What is the difference between Jinn and angels.

<u>Answer:</u>

To deny the existence of Jinn is an act of Kufr, apostasy, for it is denial of what is confirmed by the Qur'an and the Sunnah. Belief in their existence is part of belief in the Unseen. Though we cannot see them, we believe in their existence through the truth conveyed to us; Allah says, "... Lo! He [Jinni] seeth you, he and his tribe, from whence ye see him not…" [2]

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[1] رسالتان للشيخ ابن باز: مسالة دخول الجني في بدن المصروع ، والعلاج عن طريق السحر.
Two letters by Ibn-Baz on Possession by the Jinn and Treatment by Magic.

[2] سورة الأعراف ، الآية: 27.
Al-'Araaf Sura, Ayah 27.

However, to deny Jinn possession of humans does not amount to Kufr, but is an error of judgment and denial of Shar'i evidence and of a frequent occurrence. Since the issue belongs to the invisible, its denial does not mean Kufr, only an error of judgment, for such denial is not based on evidence; it is based on a type of observation and reasoning that cannot identify the Unseen or consider Shar'i evidence.

As for the Jinn and angels, there are some differences:
Firstly, the Jinn are originally created from fire, whereas angels from light.

Secondly, angels are programmed to be obedient. They are honoured by being made near to Allah, Who says about them, "Nay, but (those whom they call sons) are honored slaves; They speak not until He hath spoken, and they act by His command." [1] He also says, "... who resist not Allah in that which He commandeth them, but do that which they are commanded." [2]

The Jinn can be Muslims and can be Kafirs (disbelievers), as mentioned in the Qur'an, "And there are among us [the Jinn] some who have surrendered (to Allah) and there are among us some who are unjust." [3] Also, they can be obedient or disobedient to Allah's commands; the Qur'an tells us what they say about themselves, "And among us there are righteous folk and among us there are far from that. We are sects having different rules." [4] In the Qur'an there are other Ayahs about the Jinn. [5]

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[1] Al-Anbiya' Sura, Ayahs 26-27. سورة الانبياء، الآيتان: 26 ، 27.

[2] At-Tahreem Sura, Ayah 6. سورة النحريم، الآية: 6.

[3] Al-Jinn Sura, Ayah 14. سورة الجن، الآية: 14.

[4] Al-Jinn Sura, Ayah 11. سورة الجن، الآية: 11.

[5] Al-Fawzan 's Selected Fatwas, Vol.2, pp. 59-60. المنتخى من فتاوى الشيخ صالح الفوزان، ج 2 ص 59 ، 60.

4.28 Guarding a Baby with a Copy of the Qur'an

Question:

A mother, busy doing the housework, leaves her baby on its own. She puts a copy of the Qur'an beside it for protection from the Jinn.

What is the ruling regarding that mother's behaviour?

Answer:

She must not do that, for it is an insult to the Qur'an, and there is no legal basis for it. [1]

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[1] Al-Fawzan's Selected Fatwas Vol. 2, p. 150. المنتخى من فتاوى الشيخ صالح الفوزان، ج 2 ص 150.

Chapter V

On Amulets

5.1 The Ruling on Qur'anic Amulets and Incantations

Question:

Can a Muslim wear an amulet or incantation with Qur'anic verses written on it?

Answer:

Hanging written Qur'anic verses for protection or treatment purposes has been judged differently by the Salaf. There is a ruling that bans it as belonging to amulets in general, which are banned by the Hadith, "Ruqyas, amulets and love charms are acts of shirk." [1] Ahmad and Abu-Dawood argue that there is no exception to the general ban even if the amulet is from the Qur'an. A license to hang Qur'anic amulets will lead to hanging non-Qur'anic ones, so the general ban prevents Shirk ones. Besides, it will likely expose Qur'anic verses to degrading situations. The general ban is advocated by Ibn-Mas'ud and his students as well as the Muta' akhkhirun.

However, there is a ruling that allows hanging amulets with writings from the Qur'an or Allah's Names and Attributes. Abdullah Ibn-Amr Ibn-il-Aas is of this view. Abu-Ja'far AlBaqir and Abmad explain this position on a different understanding of the Hadith banning amulets they restrict the ban to Shirk Ruqyas and Shirk amulets.

We favour the general ban, which is stronger, as it safeguards pure faith and has preventative implications. As for

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[1] اخرجه ابو داود رقم (3883)، كتاب الطب، واحمد في المسند (381/1) وصنحئحه الالباني، وهو في صحيح الجامع رقم (1632)، والسلسة الصحيحة رقم (331)-

Sunan Abu-Dawood, Kitab Attib (Book of Medicine), Hadith No. 3883.

what has been attributed to Ibn-Amr, it was in connection with writing slates hung around kids' necks for learning the Qur'an, not as amulets for protection purposes.

May Allah's prayers and peace be upon His Prophet Muhammad ﷺ, his kin and his Companions. [1]

5.2 Hanging Written Ayahs and Other Writings on Newly Borns

Question:

What is the ruling on making amulets with Qur'anic verses and Allah's names and selling them to people telling them: this will protect you? When a baby is born or falls ill, they hang an amulet around its neck. In our country, in Africa and in some Arab countries amulets are given to students, who are told: this will make you intelligent and wise.

Answer:

On the one hand, it is forbidden to write anything that is not from the Qur'an or from Allah's names on something to be hung on the sick, be they people or animals, for the sake of healing or protection from diseases, enemy conniving, evil eye effects or envy. Also, students must not wear it for the sake of becoming intelligent or better learners. The Prophet said, Whoever hangs an amulet has committed an act of Shirk. [2] Amulets must not be bought or worn. The money paid for such amulets is unlawful. The authorities have to ban such practice, discipline those involved, buyers as well as sellers, and point out

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[1] فتاوى اللجنة الدائمة ج 1 ص 204 ، 205. Fatawa of the Ifta' Permanent Committee, pp. 204-205.

[2] اخرجه احمد في المسند (156/4). Musnad Ahmad, Hadith No. 4/156.

the prohibition of amulets so that people can follow what is right and shun what is forbidden.

On the other hand, writing Qur'anic verses, Allah's names and legally established prayers and supplications is allowed by some Salaf Ulama, but banned by others. We favour the ban on the basis of the Hadiths that ban all amulets; it prevents wearing Shirk ones and saves Allah's Holy Book and Names from being exposed to degrading conditions.

May Allah's prayers and peace be upon His Prophet Muhammad ﷺ, his kin and his companions. [1]

5.3 Hanging Qur'anic Writings on House Walls

Question:

A patient went to some Faqeeh (a learned man with religious knowledge) who wrote on a piece of paper only Qur'anic verses. He gave the paper to the patient and told him to hammer a nail on each word written on it, and then to hide for ten to fifteen days.

Is it allowed to hang that paper? Is it an act of Shirk? Is this an amulet?

Answer:

No, this is not allowed, for it is an amulet which the Prophet banned in the Hadith, "If one wears an amulet, may Allah not grant him his wish, and if he wears a shell may Allah not grant him peace." [2] In another Hadith, "Whoever wears an amulet has committed an act of Kufr." [3]

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1 فتاوى اللجنة الدائمة ج 1 ص 204 ، 205-. Fatawa of the Ifta' Permanent Committee, pp. 207-208.

2 اخرجه احمد في المسند (154/4)-. Musnad Ahmad, Hadith No. 4/154.

3 اخرجه احمد في المسند (156/4)-. Musnad Ahmad, Hadith No. 4/156.

Success is granted only by Allah; may his prayers and peace be upon his Prophet, his kin, and his companions. [1]

5.4 Wearing Incantations With Prayers and Qur'anic Writings as well as Invocations of Pious People

Question:

Is a patient allowed to wear an incantation on which Qur'anic verses and some of the Prophet's prayers are written, but with invocations of his Companions and righteous people together with incomprehensible writings, not in Arabic, and drawings of some stars?

Is it allowed to wear an incantation with the names of the Prophet to prevent harm and bring about good?

Mind you, our mother visits those who tell her she has been bewitched, and so is everyone in the house, but we do not believe or obey her in this matter. However, she may be putting medications into our food and drinks, and she may be putting such incantations in our clothes or beds without our knowledge. When we discovered she had incantations in our names, we condemned such an act, but she does not listen.

Answer:

Firstly, such things must not be worn or put into clothes, beds or houses for the sake of brining about gains or preventing harm. They are incantations representing Shirk as the Prophet says, Ruqyas, amulets and love charms are acts of Shirk. [2]

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[1] Fatawa of the Ifta' Permanent Committee, pp. 210-211. فتاوى اللجنة الدائمة ج 1 ص 211، 210.

[2] Op. Cit. تقدم تخريجه ص 39.

He also says, "Whoever wears an amulet has committed an act of Shirk."[1]

Secondly, it is good of you to advise your mother and to object to her putting the incantations in your clothes and beds and to visiting sorcerers and soothsayers. You must continue advising and teaching her while condemning her reprehensible acts without offending her, asking Allah to guide her to repent of doing them. This way, you will have done your best, and you are not responsible for her acts that you know of, or for what you do not.

May Allah grant you success, and may His prayers and peace be upon Prophet Muhammad ﷺ, his kin and his Companions.[2]

5.5 Carrying AI-Hissn Al-Hasseen and Hirz Al-Gushin

Question:

What is the legality of Ruqyas and amulets if they are from the Qur'an?

Is one allowed to carry with him such books as Al-Hissn Al-Hasseen, Hirz Al-Gushin or Assaba' Al-Uqud Assulaimaniyyah for protection from the evil eye and envy? They are said to contain only Qur'anic verses, such as Al-Falaq and Annas Suras and the Kursi Ayah. They are also said to be good for guarding against the evil eye and envy. Is it sufficient to read these books without having to carry them?

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[1] Op. Cit. تقدم تخريجه ص53.

[2] Fatawa of the Ifta' Permanent Committee, pp. 209-209. فتاوى اللجنة الدائمة ج 1 ص 209 , 208.

Answer:

Ruqyas using the Qur’an and established supplications are allowed, and so are all Ruqyas that are void of Shirk and of forbidden elements.

As for the books mentioned, they cannot be used as amulets to carry.

Recitation of Al-Kursi Ayah when going to bed is beneficial, and so is that of Al-Ikhlaas, Al-Falaq and Annas Suras.

May Allah grant you success, and may His prayers and peace be upon Prophet Muhammad ﷺ, his kin and his companions. [1]

5.6 Putting a Piece of Cloth or Leather Around a Newly Born Baby’s Tummy

Question:

Is it allowed to put a piece of cloth or leather or some other material around a baby’s tummy? In fact, we, in the south, do that with young children as well as older ones.

Answer:

If by doing that is meant bringing about gains or protection from harm, as in the case of amulets, it is forbidden. In fact, it is Shirk. However, if it is meant to hold the child’s belly button in place, or to support its back, there is nothing wrong with that at all.

[1] فتاوى العلاج بالقرآن و السنة- الرقى وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة، ص 94 ، والفتوى للجنة الدائمة.
Ifta’ Permanent Committee, Fatwas on Treatment Using the Qur’an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, p.94.

May Allah’s prayers and peace be upon Prophet Muhammad ﷺ, his kin and his Companions. [1]

5.7 Those Writing Qur’anic Amulets

Question:

The teacher who taught me how to recite the Qur’an and a great grandfather on my mother’s side used to write Qur’anic Ayahs and payers and give them to people. However, they ordered me to commit myself to the recitation of the Qur’an, which I did. Having been blessed with knowledge of Allah’s oneness, I now realize they were doing something wrong.

Now that they are dead, is it allowed to pray for them so that Allah may forgive them for what they did?

May Allah’s peace and blessings be upon you.

Answer:

Writing Qur’anic verses to be hung as amulets is not allowed, neither is hanging amulets to bring about healing or protection or to prevent harm. However, you can pray to Allah to forgive and have mercy on your great grandfather and your teacher in spite of what they did, as it does not amount to Shirk. Should you be aware that they did any Kufr or Shirk acts, such as invocation of the dead or Jinn to seek their assistance, you must not pray for them.

May Allah’s prayers and peace be upon Prophet Muhammad ﷺ, his kin and his Companions. [2]

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1 فتاوى العلاج بالقرآن و السنة- الرقى وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة، ص 93 ، والفتوى للجنة الدائمة.
Ifta’ Permanent Committee, Faiwas on Treatment Using the Qur‘an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen, p.93.

2 مجلة البحوث الاسلامية عند رقم 26 ص 99 ، 100، اللجنة الدائمة.
Ifta’ Permanent Committee, Islamic Research Journal, Issue 26, pp.99-100.

5.8 Charging Fees for Writing Amulets

Question:

Someone has written amulets for someone else in return for a fee. The latter discovers that amulets are not allowed. Does he still have to pay the amulet writer?

Answer:

The right thing is not to hang any amulets at all, they are from the Qur'an. Therefore, charging fees for them is not allowed, neither is paying for them.

May Allah's prayers and peace be upon Prophet Muhammad ﷺ, his kin and his Companions. [1]

5.9 Those Who Write Amulets for Patients and Instruct Them to Wear Them

Question:

What is the ruling on writing Qur'anic verses, instructing the patient to wear the writing around his neck or on some other part of his body and telling him: this will bring about your healing? The patient may or may not be charged for that.

Answer:

Writing Qur'anic verses or any established prayers to be worn by the patient seeking healing is banned for three reasons:

Firstly, the Hadiths banning amulets are general statements without exceptions.

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[1] مجلة البحوث الاسلامية عند رقم 26 ص 97، اللجنة الدائمة.
Ifta' Permanent Committee, Islamic Research Journal, Issue 26, p.97.

Secondly, the general ban has preventative implications, for allowing Qur'anic amulets will likely open the door for wearing others.

Thirdly, the ban saves Qur'anic verses from being exposed to degrading conditions.

Since the whole practice is banned, charging fees for writing amulets is banned, too.

May Allah's prayers and peace be upon Prophet Muhammad ﷺ, his kin and his companions. [1]

5.10 Having Amulet Writers as Imams (Prayer Leaders)

Question:

Is it allowed to have an Imam who writes amulets? It must be mentioned that he is not doing that for witchcraft purposes. He is doing that for minor problems, such as headaches and breast-feeding difficulties. We hope you will clarify this issue to us, as some Ulama say that the writer is a Mushrik, who must not be leading prayers.

Answer:

It is allowed to pray with such an Imam since he uses the Qur'an and legally established prayers, but he should not be writing amulets since they are not allowed to be worn or hung. However, if the amulets contain any Shirk elements, he must not be leading prayers, and he has to be told that it is Shirk. The one to advise him must be aware of these matters.

May Allah's prayers and peace be upon Prophet Muhammad ﷺ, his kin and his Companions. [2]

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[1] فتاوى اللجنة الدائمة ج 1 ص203- Fatawa of the Ifta' Permanent Committee, p. 203.

[2] فتاوى اللجنة الدائمة ج 1 ص211،212- Fatawa of the Ifta' Permanent Committee, pp. 211-212.

5.11 Praying with Amulets on

Question:

Is one allowed to pray while wearing an amulet?

Answer:

The Ulama are unanimous on the prohibition of nonQur'anic amulets, but on the Qur'anic ones they are not. Some allow them, while others ban them. We favour the ban due to the general ban in the Hadiths and its preventative advantage. Therefore, in the case of prayers, the argument for the ban is

Allah is the One Who grants success. May His prayers and peace be upon Prophet Muhammad صلى الله عليه وسلم, his kin and his companions. [1]

5.12 Writing Refuge-Seeking Invocations

Question:

Is it an act of Shirk to write refuge-seeking invocations from the Qur'an or other sources and wear them around the neck?

Answer:

It is verified by several Hadiths - by various narrators, but with the same meaning - that the Prophet says, "Ruqyas, amulets and love charms are acts of Shirk." [2] He also says, "If one wears an amulet, may Allah grant him no success; if one

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[1] Fatawa of the Ifta' Permanent Committee, p. 212. فتاوى اللجنة الدائمة ج 1 ص212-

[2] Op. Cit. تقدم تخريجه ص 39-

wears a shell, may Allah grant him no peace." [1] One version says, "Whoever wears and amulet has committed an act of Shirk." [2]

An amulet is what people wear for protection from the evil eye, Jinn or diseases, etc. It is sometimes called "Hirz" (that which protects) or "Al-Jami'ah" (that which is inclusive). There are two types of amulet. One type has names of devils, bones, nails, tiny beads, talisman or incomprehensible inscriptions. This type is undoubtedly forbidden, and there is a great deal of evidence to its prohibition. In fact, it is considered as minor Shirk according to the mentioned Hadiths, and as major Shirk if the amulet is believed to bring about protection or healing without Allah's permission.

The other type has Qur'anic verses, prayers the Prophet used to say and good supplications. This type is allowed by some Ulama, while banned by others. Those who allow it consider it as a legal Ruqya. Those who ban it base their argument on two points. One point is the generality of the ban on amulets as stated in the relevant sound Hadiths considering the amulet an act of Shirk; therefore, no exception can made to the general ban unless there is a Shar'i evidence. There is no such evidence.

Unlike amulets, Ruqyas using the Qur'an and legally established prayers - as stated in sound Hadiths - are allowed. Ruqyas have to be comprehensible, and the Raqi and the patient must believe that healing occurs by Allah's permission. The Prophet says, "Ruqyas are valid so long as they are void of Shirk." [3] He performed Ruqyas and so did some of his companions. He also says, "Nothing is as good as Ruqyas for

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[1] تقدم تخريجه ص 53. Op. Cit.

[2] تقدم تخريجه ص 53. Op. Cit.

[3] اخرجه مسلم رقم (2200)، كتاب السلام. Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2200.

treating the evil eye and the sting / bite." [1] There are a lot of Hadiths licensing such Ruqyas, but there are none allowing any type of amulet. Therefore, the general ban on amulets remains.

The other point in the argument for the general ban on amulets is the advantage of preventing Shirk practices. If we were to allow amulets with non-objectionable content, the door would be wide open for Shirk amulets to get in, and it would be too difficult to distinguish between them. Therefore, the general ban is the safest way to close Shirk avenues, and we believe it is the right thing to do.

May Allah grant us success. [2]

5.13 Reconciling the Hadith "Ruqyas, amulets and love charms are acts of Shirk" with the Hadith "Whoever can benefit his brother should do so"

Question:

Abdullah Ibn-Mas'ud says, " I heard the Messenger of Allah say, 'Ruqyas, amulets and love charms are acts of Shirk.'

Jabir says, "I had an uncle (on my mother's side) who used to perform Ruqyas for scorpion stings, but Allah's Messenger banned Ruqyas. He went to him and said, 'O Allah's Messenger, you have banned Ruqyas, and I treat scorpion stings with Ruqyas.' He replied, 'Whoever can benefit his brother should do so.'"

How can the Hadiths banning Ruqyas and those allowing them be reconciled?

What is the legality of hanging written Ruqyas on the patient's chest?

Signed: Abdurrahman S. F.

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[1] اخرجه ابو داود رقم (3889)، كتاب الطب. Sunan Abu-Dawood, Kitab Attib (Book of Medicme), Hadith No.3889.

[2] فتاوى المراة المسلمة ابن باز ج 1 ص 163 ، 162- Ibn-Baz, Fatawa Al-Mara'h Al-Muslimah (Fatwas for Muslim Women), Vol.1, pp. 162-163.

Answer:

The banned Ruqyas are those that have elements of Shirk, invocation of other than Allah or incomprehensible inscriptions.

The allowed Ruqyas are the legally valid ones, and they are a great means to healing. In this regard, the Prophet says, "Ruqyas are valid so long as they are void of Shirk." [1] He also says, "Whoever can benefit his brother should do so." [2] His saying "Nothing is as good as Ruqyas for treating the evil eye and the sting / bite" [3] means no Ruqya is as effective as in these two cases. The Prophet himself perfonned and received Ruqyas.

As for hanging a written Ruqya - it is sometimes called a Tameemah (amulet) a Hirz (protector) or a Jami'ah (that which is inclusive) - on the sick or children, it is not allowed. In fact, it is forbidden as an act of Shirk, for the Prophet said:

"If one wears an amulet, may Allah not grant him his wish; if one hangs a shell, may Allah grant him no peace."

"Whoever wears an amulet has committed an act of Shirk."

"Ruqyas', amulets and love charms are acts of Shirk." [4]

However, there is no complete agreement among the Ulama on the amulets from the Qur'an and valid prayers. We favour banning them for two reasons. One reason is the ban on amulets in the Hadiths is general, and there are no Hadiths that mention exceptions at all. The other reason is that the general ban blocks all avenues in the face of Shirk amulets, thus, giving a preventative Shar'i advantage to the ban.

Allah is the One Who grants success. [5]

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1 تقدم تخريجه ص 53-
Op. Cit.

2 اخرجه مسلم رقم (2199)، كتاب السلام-
Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2199.

3 تقدم تخريجه ص 316-
Op. Cit.

4 تقدم تخريجه ص 53-
Op. Cit.

5 كتاب الدعوة-الفتاوى-للشيخ عبدالعزيز بن باز ، ص 20 ، 21-
Kitab Adda wah, (Book of the Call), A1-Fawzan's Fatwas, Vol.1, pp. 20-21.

5.14 The Meaning of the Hadith "Ruqyas', amulets and love charms are acts of Shirk"

Question:

What is the meaning of the Hadith: "Ruqyas, amulets and love charms are acts of Shirk." ? [1]

Answer:

As narrated by Ahmad and Abu-Dawood on the authority of Ibn-Mas'ud, the mentioned Hadith is well documented. According to the Ulama, it means: the Ruqyas that are incomprehensible and have devils' names, etc., are forbidden; the love charm is a kind of sorcery known as 'separation and matching'; amulets are for protection from evil eyes and Jinn, and they can be hung on children, adults and the sick as well as on animals, such as camels; amulets for people or animals are banned as Shirk. In one of the battles, the Prophet sent these instructions to the Muslim army: "There must be no Watars (amulets for animals) around the necks of your camels. They must be all cut off." This statement is sufficient for banning all amulets, be they Qur'anic or otherwise.

In the case of Ruqyas, they are banned if incomprehensible, but allowed if comprehensible, and containing no Shirk elements or violations of Shari'ah, for the Prophet performed and received Ruqyas; He says, "Ruqyas are valid so long as they are void of Shirk." [2]

The same applies to Ruqyas done on water to be drunk by patients or to wash with. The Prophet is confirmed to have

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[1] تقدم تخريجه ص 53- Op. Cit.

[2] تقدم تخريجه ص 41- Op. Cit.

done that; as narrated by Abu-Dawood in his Suuan, the Prophet did Ruqya recitation on some water, which was then poured on Thabit Ibn-Qais Ibn-Shammas. It is worth mentioning that the Salaf, too, followed that practice. [1]

5.15 The Ruling on Amulets from the Qur'an and Other sources

<u>Question:</u>

What is the legality of making amulets from the Qur'an and from other sources?

<u>Answer:</u>

It is forbidden to make amulets from such things as bones, talismans, shells, wolf hair, etc., and so is hanging them on children or others; the Prophet says, "If one wears an amulet, may Allah not grant him his wish; if one wears a shell, may Allah give him no peace." [2] He also says, "Whoever wears an amulet has committed an act of Shirk." [3]

Regarding the amulet from the Qur'an and other legally established prayers, it is allowed by some Ulama, but banned by others. Some of the Salaf allow it and consider it a kind of legal Ruqya done unto a patient. Those who ban it, such as Abdullah Ibn-Mas'ud, some Salaf and some Khalaf, argue that all amulets are banned even if from the Qur'an, and there is no evidence to exceptions. It is also argued that the general ban prevents Shirk Ruqyas and any likely confusion. If amulets from the Qur'an and other legal sources are licensed, there will gradually be no control. In such circumstances, the door will be wide open for all

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1 مجلة البحوة الاسلامية: عدد 4 ص 161 ، 162 ، والفتوى للشيخ ابن باز.
Ifta' Permanent Committee, Islamic Research Journal, Issue 4, pp.161-162.

2 تقدم تخريجه ص 53.
Op. Cit.

3 تقدم تخريجه ص 53.
Op. Cit.

sorts of amulets. Besides, licensing Qur’anic ones is highly likely to expose them to degrading conditions. Allah’s words are to be treated in the manner worthy of Him. [1]

Thus, since available evidence supports an all-out ban, the right conclusion is the banning of all amulets.

5.16 A Word on the Mu’adhdhid (Armband)

From: Abdullah Ibn-Abdulaziz Ibn-Baz
To: Dear Brother
May Allah grant you more faith and understanding.
May Allah’s peace, mercy and blessings be upon you.

I have received your letter dated 14 / 1 / 1385 H. May Allah keep you under His Guidance. I am pleased to learn you are in good health and to get your comments on my position regarding the armband. As promised, I have examined all aspects of the issue.

There are various ways for treating diseases, irrespective of one’s assumptions. These ways fall into three categories: (a) allowed, (b) hateful, but can be allowed in emergencies and (c) forbidden, even if one believes they are only a means, and the Healer is none but Allah.

Examples of the first category are the allowed medications (pills, injections, ointments, bandages, etc.) and tests prescribed by the doctors in charge of treatment. These have been tried, and their harmful as well as beneficial effects are known. They are considered Islamically allowed if one believes they are only a means, and none brings about healing but Allah.

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[1] مجلة البحوة الاسلامية: عدد 4 ص 160 ، 161 ، والفتوى للشيخ ابن باز.
Ifta’ Permanent Committee, Islamic Research Journal, Issue 4, pp. 160-161.

Of the second category, the hateful means, is what the Prophet mentioned in this Hadith, “Healing is in three: cupping, a gulp of honey or cauterization (branding with fire), but I don’t like to be cauterized:” [1] Another version ends with, “..., but I forbid my nation to be cauterized.” [2] This Hadith is taken by the Ulama to demonstrate that cauterization is hateful, yet can be used if needed, and it should be used as a last resort, i.e., if there are no other alternatives.

The third category includes such forbidden things as alcohol, lion’s meat and other forbidden foods and drinks. This category is a forbidden means of treatment, even if it is claimed to be beneficial, and if one believes in it as a means and Allah is the Healer. This is strong evidence against treatment with dirty or forbidden materials, even if they have some benefit, for they must be harmful, and not all that is useful is necessarily allowed. To be legally allowed, a means has to fulfill two conditions: (1) there is no prohibition from the Prophet , and (2) it’s benefits outweigh its harm. If it is more harmful, it is not to be allowed, even if there is no statement prohibiting it. The perfect Shari’ ah prohibits what has a greater portion of harm, such as alcohol. According to the sound Hadith, the Prophet said, “O slaves of Allah, seek treatment with medications, but not with forbidden materials.” [3] In another version, he says, “... Allah has not ordained your healing in what He has forbidden unto you.” [4] When asked about alcohol by someone who used to make it as

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1 اخرجه البخاري رقم (5704)ع ايهت بلطت ع ومسلم رقم (2205)(71)، كتاب السلام بلفظ: ((ان كان في شيء من ادويتكم خير، ففي شرطة محجم ، او شربة من عسل اولذعة بنار ، وما احب ان اكتوي))۔
Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5704.

2 اخرجه البخاري رقم (5680 ، 5681)، كتاب الطب۔
SahihAl-Bukhari, Kitab Attib (Book of Medicine), Hadith No.5680, 5681.

3 تقدم تخريجه ص 88۔
Op. Cit.

4 اخرجه البخاري ، كتاب الاشربة۔
Sahih Al-Bukhari, (Book of Drinks).

medical treatment, the Prophet replied, “It is not a cure. It is a disease.” [1]

Thus, from what has been said so far, it is obvious that the criterion of allowing and prohibiting is not one’s own assuptions, but evidence from Shari’ah. For example, one may rightly believe that healing comes only from Allah, but he uses forbidden means. A case in point is when the polytheists worship their idols saying: the idols are a means of bringing us nearer to Allah, and they intercede with Allah on our behalf, while believing the idols themselves do not cause any healing, bring back lost ones or defend us. In this respect, Allah says, “They worship beside Allah that which neither hurteth them nor profiteth them, and they say: These are our intercessors with Allah.” [2] Allah also says, “... so worship Allah, making religion pure for Him (only). Surely Pure religion is for Allah only. And those who choose protecting friends beside Him (say): We worship them only that they may bring us near unto Allah. Lo! Allah will judge between them concerning that wherein they differ. Lo! Allah guideth not him who is a liar, an ingrate.” [3]

There is a great deal of evidence supporting this argument. Sometimes, one may use allowed means of treatment, such as legal Ruqyas, tablets or injections. Nonetheless, these things become forbidden if one believes it is they, not Allah, that bring about healing.

Given the above criterion and classification, let us examine the legality of the Mu’adhdhid. Which category does it fall within: the allowed (such as tablets and injections), the hateful (such as cauterization) or the forbidden such as amulets, rings, strings and shells hung on children for protection from the evil

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1 Sahih Muslim, Kitab Al-Ashribah (Book of Drinks), Hadith No. 1984. اخرجه مسلم رقم (1984)، ، كتاب الاشربة.

2 Yunus Sura, Ayah 18. سورة يونس، الآية: 18.

3 Az-Zumar Sura, Ayahs 2-3. سورة الزمر، الآيتان: 2 ، 3.

eye, Jinn or diseases, or hung on animals as used to be done before Islam)? As for the hanging of these things, the Prophet condemned the act as a kind of Shirk even though the doers believed that it is none save Allah Who benefits and harms and He is in control of everything. The following Ayah demonstrates Allah's command to His Messenger to ask the polytheists about the doer of the things mentioned, and He tells him their answer will be: it is Allah who does them by Himself; this is the Ayah: "Say (unto them, O Muhammad ﷺ): Who provideth for you from the sky and the earth, or Who owneth hearing and sight; and Who bringeth forth the living from the dead and bringeth forth the dead from the living; and Who directeth the course? They will say: Allah. Then say: Will ye not then keep your duty (unto Him)?" [1] The Ayah ends with Allah's command to His Messenger to ask why they do not fear Allah by abandoning Shirk since they well know He is in control of everything without associates. In a similar context, Allah says, "And verily, if thou shouldst ask them: Who created the heavens and the earth? they will say: Allah. Say: Bethink you then of those ye worship beside Allah, if Allah willed some hurt for me, could they remove from me His hurt; or if He willed some mercy for me, could they restrain His mercy? Say: Allah is my all. In Him do (all) the trusting put their trust." [2]

Conveying the same meaning are several other Ayahs indicating that the Mushriks believe that Allah is the only One Who benefits, harms, removes ailment, gives and takes lives and is in control of all things, yet these Mushriks worship idols, trees, prophets, righteous people and angels as intercessors. Similarly, they hang amulets, rings and strings on people and animals as a means to healing, not as healers. Since such means are

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[1] سورة ايونس، الآية: 31- Yunus Sura,Ayah 31.

[2] سورة الزمر، الآية: 38- Azzumar Sura, Ayah 38.

forbidden, and hence distract their hearts from Allah's remembrance, the Prophet condemned the act, and reprimanded those who do it, for they may be tempted into major Shirk, and greater corruption.

The Ulama with whom I have discussed the matter of AlMu'adhdhid have expressed varied views on this issue: does it belong to the forbidden category? As I have clearly stated in my letter to you, the safest conclusion is to put it in the forbidden category, for it is similar to the banned amulets, and rings. Those who used to wear the Mu'adhdhid before Islam and those who imitated them thought it had some benefit which Allah has particularly put into it. Even though He is the One Who benefits and harms, He puts within what He creates types of benefit and harm in varied degrees. As a result, people have fallen into the trap of using the allowed as well as the forbidden. The only way to distinguish between the two is by the purified Shari'ah; what belongs to the forbidden category must be forbidden, even if it has some benefit. Similarly, what belongs to the allowed category must be allowed even if it has some harm, provided that it has a greater portion of benefit. What is known to be explicitly banned by Shari'ah must be completely abandoned, such as alcohol and lion's meat.

Like amulets, the Mu'adhdhid remains on the body days and nights, even years. This is different from the tablet and the injection one takes; their effects go away after use. It is like the ring mentioned in the Hadith by Imran Ibn-Hussayn as you are well aware. It is also like amulets and shells.

In the light of all this, you realize why the Ulama and I are for banning it. Wa-Allahu A'larn (the truth of the matter is with Allah).

Besides, wearing the Mu'adhdhid may set a dangerous precedent. It may lead to wearing all that comes from the West

in the name of benefit without due regard to the Shari'ah teachings on means and prohibitions.

May Allah — Glory and Praise be to Him — guide us all to what pleases Him, grant us knowledge of and adherence to His religion and protect us from going astray; none but He has Power over all things. May His peace, mercy and blessings be upon you. [1]

5.17 The Brass Bracelet

From: Abdulaziz Ibn-Abdullah Ibn-Baz
To: Dear Brother
May Allah keep you safe in His care.
May Allah's peace, mercy and blessings be upon you.

I have received your kind letter - may Allah receive you with His pleasure. I have studied the properties of the brass bracelet, recently introduced for combating rheumatism. Several university professors and lecturers have taken part in the discussion. Two views have emerged: one view allows it, while the other considers it unnecessary. Those who allow it base their view on its benefits in combating rheumatism. Those who see it as unnecessary argue that it is like what people used to wear before Islam; they wore such things as shells, amulets and bronze rings in the belief that they cure from a lot of diseases and protect from evil eyes. This is evident in these Hadiths:

As reported by Uqbah Ibn-Amer, the Prophet said, "If one wears an amulet, may Allah not grant him his wish; if one

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[1] مجموع فتاوى و مقالات منتوعة ، ابن باز ج 1 ص 206 ، 210--Ibn-Baz, Collection of Fatwas and Articles, Vol.1, pp. 206-211.

wears a shell, may Allah grant him no peace."[1] He is also reported to have said, "Whoever wears an amulet has committed an act of Shirk."[2]

According to Imran Ibn-Hussayn, when the Prophet saw a man wearing a brass ring around his wrist, he asked him, "What (are you wearing it) for?" The man replied, "For weakness." The Prophet said, "Take it off, for it will do nothing but add to your weakness; if you die wearing it, you will have no success whatsoever."[3]

According to one Hadith, on one of his journeys, the Prophet sent a messenger with an order to cut off all Awtar (animal amulets) around camels' necks; Jahili (pre-Islamic) people thought Awtar would benefit and protect their camels.[4]

The above-mentioned Hadiths as well as others demonstrate that one must not use such things as amulets, shells, rings, Awtar, bones or beads for healing or protection purposes.

I myself am in favour of not using the mentioned bracelet so that no Shirk avenues can be opened and so that people can avoid being distracted or addicted to wearing it. Instead, by avoiding it, they will be able to go to Allah with all their hearts, put their trust in Him alone, and be satisfied with the means that are legally allowed without any doubt. By shunning what Allah has prohibited and what is doubtful, and by sticking to what He has allowed, one reaps great gains. As stated by the Prophet ﷺ , "... Whoever avoids suspicious things saves his religion and his honor; whoever falls into suspicious things is like a shepherd

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[1] تقدم تخريجه ص 53.
Op. Cit.

[2] تقدم تخريجه ص 53.
Op. Cit.

[3] اخرجه ابن ماجه رقم (2531)، كتاب الطب، واحمد في المسند (4 /445) وحسنه البو صيري في الزوائد.
Sunan Ibn-Majah, Kitab Attib (Book of Medicine), Hadith No. 2531.

[4] اخرجه البخاري رقم (3005)، كتاب الجهاد.
Sahih Al-Bukhari, Kitab Al-Jihad (Book of Holy War), Hadith No.3005.

grazing (his animals) so near someone's private pasture that he is liable to find himself in it any moment." [1] He also says, "Leave what you suspect for what you are sure of (as allowed)." [2]

No doubt, wearing the mentioned bracelet resembles the pre-Islamic practice that is forbidden either as Shirk or as a means to Shirk. The least that could be said is that it is suspicious. Therefore, the best and safest thing to do is to rise above suspicion and be contented with explicitly allowed treatments. This is the conclusion some scholars and I have reached.

May Allah guide us all to what pleases Him and grant us understanding of His religion and safety from whatever violates His Shari'ah. He has power over all things. May He preserve you and grant you peace. [3]

5.18 Wearing a Bracelet for Curing Rheumatism

<u>Question:</u>

What is the legality of wearing a bracelet for curing rheumatism?

<u>Answer:</u>

A Muslim has to be fully aware that treatment is a means to healing and that Allah is the creator of all means. There is no

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1 اخرجه البخاري رقم (52)، كتاب الايمان ، ومسلم رقم (1599) ، كتاب المساقاة.
Sahih Al-Bukhari, Kitab Al-Iman (Book of Faith), Hadith No.52.

2 اخرجه الترمذي (2518)، كتاب صفة القيامة، والنسائي (327/8 ، 328)، كتاب الاشربة وقال الترمذي: حسن صحيح.
Sunan Al-Termidhi, Kitab Sifat Yawm-Al-Qiyamah (Book of Doomsday Description), Hadith No.2518.

3 مجموع فتاوى و مقالات منتوعة ، ابن باز ج 1 ص 211,212 Ibn-Baz, Collection of Fatwas and Articles, Vol.1, pp. 211--212.

means save that which Allah has made. There are two types of healing means: Shar'i and material.

Examples of the Shar'i type are Qur'anic verses and prayers. On one occasion, confirming that the Fatihah is a Ruqya, the Prophet said to the one who recited it for treatment, "How did you come to know it is a Ruqya?!" [1] The Prophet used to perform Ruqyas on patients by praying for them, and in response to his prayers, Allah healed whomever He wanted.

The second type of means includes materials prescribed by Shari'ah, such as honey, or prescribed through experimentation, such as manufactured medicines people use daily. These medicines must work directly on the body, not via imagination. A medicine that has direct effects is allowed as a healing means with Allah's permission.

On the other hand, if a medicine is administered without having a direct effect, but is intended to make the patient fantasize things, by which he gets some psychological comfort that makes the suffering bearable, it is not allowed, even if the comfort it may imaginatively produce happens to lead to cure, nor must it be classified as medicine. People are not to be led by fantasies, hence the ban on wearing such things as rings, strings, etc. for healing or protection purposes, for they are not direct concrete means. Whatever is not proved to belong to the Shar'i or direct material means cannot be used for treatment. To insist on making it a means is a challenge to Allah's authority and a kind of Shirk, as one forces the quality of means on things that are not made so by Him. In his Kitab Attawheed, (Book of Allah's Oneness) Mohammad Ibn-Abdul Wahab discusses the Shirk aspects of wearing such things as rings, strings, etc. for protection and other purposes.

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[1] تقدم تخريجه ص 24 ، 52. Op. Cit.

I do not think the bracelet that the pharmacist has given to the patient suffering from Rheumatism is any different. It is not of the Shar'i type, nor is it of the material type with direct observable effects. Therefore, the patient must not use that bracelet until he is sure of its legality. May Allah grant him success. [1]

5.19 The Legality of Having a Prayer Leader Who Makes Amulets and Does Witchcraft

Question:

Is it allowed to be led in prayers by someone who has command of Qur'anic recitation, but is involved in sorcery and amulets?

Answer:

Let us examine the amulets he makes. On the one hand, if they involve Shirk elements and invocations and the seeking of assistance from other than Allah, they reflect major Shirk, forsaking of Islam; this is described as foolish and aberrational. It is foolish because of forsaking Tawheed (Allah's oneness), Ibraheem's (Abraham's) religion, about which Allah says, "And who forsaketh the religion of Abraham save him who befooleth himself?" [2] It is aberration al because, as Allah says, "And who is further astray than those who, instead of Allah, pray unto such as hear not their prayer until the Day of Resurrection, and are unconscious of their prayer, and when mankind are gathered (to the Judgment), will become enemies for them, and will become

1 فتاوى العلاج بالقرآن و السنة- الرقى وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة، ص 93 ، والفتوى للجنة الدائمة.
Ifta' Permanent Committee, Faiwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimeen.

2 سورة البقرة، الآية: 130-
Al-Baqrah Sura, Ayah No. 130.

deniers of having been worshipped." [1] Allah makes it clear that praying to anyone other than Him means worshipping that one; such prayers are futile, for they can never be answered, even if they lasted till the Resurrection day. Therefore, never has anyone gone so much astray as the one praying to other than Allah.

On the other hand, if the amulets are from the Qur'an and legally established prayers, some Ulama allow them, whereas other Ulama ban them. I do favour the banning verdict, for there is no evidence that the Prophet allowed them. Therefore, we have no right to prove some means Shari'ah has not mentioned. To do that is equal to proving some verdict not mentioned in Shari'ah. In fact, proving the validity of some means equals ruling it is a useful means; in order to do that, the ruling must be proved to have come from the legislator, i.e. the Prophet ﷺ , otherwise, it is an exercise in futility, which is not worthy of believers.

As for sorcery, if it involves invocations and prayers to satanic spirits and seeking their help and things like that, it is considered major Shirk, which means forsaking Islam; it is Kufr. However, if it does not involve any Shirk elements - e.g., it involves medications - the Ulama's views differ. Allah says, "And (they) follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angels) people learn that by which they cause division between man and wife; but they injure thereby no one save by Allah's leave. And they learn that which harmeth them and profiteth them not. And surely they do know

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[1] سورة الاحقاف، الآيتان: 5-6. Al-Ahqaf Sura, Ayahs 5-6.

that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew." [1]

If the sorcerer does not repent, he is to be executed, even if he has not reached the Kufr stage. his execution is considered good for him as well as for other people; its benefit lies in saving him from continuing forbidden practices that may eventually lead to Kufr. It is not considered in the orcerer's interest if Allah lets him continue Kufr acts, injustices or aggression. Indeed, it is against his own interest; Allah says, "And let not those who disbelieve imagine that the rein We give them bodeth good unto their souls. We only give them rein that they may grow in sinfulness. And theirs will be a shameful doom." [2] & [3]

5.20 Wearing Strings Made from Animal Hair Around the Neck

Question:

Some people wear around their necks or arms coloured bracelets or strings made from animal hair or other materials, and they claim that such things are a means to protection from the harm done by the Jinn as well as others.

Is this practice allowed?

How would you advise those involved in this practice?

Answer:

It is an act of major Shirk to hang or wear bracelets and to tie strings made from animal hair or any other material in the belief that they remove or prevent harm befalling the wearer.

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1 سورة البقرة، الآية: 102- Al-Baqrah Sura, Ayah No. 102

2 سورة آل عمران، الآية: 178- Ala-Imran Sura, Ayah 178.

3 فتاوى العقيدة: ابن عثيمين، ص 316-318 Ibn-Uthaimeen, Fatawa Al-Aqeedah (Belief Fatwas), pp.316-318.

This Shirk leads one to forsake Islam because one believes such things can bring benefit or remove harm, which none but Allah can do. Even if one believes that only Allah is the One Who brings about benefit and harm, while such things are only a means, wearing such things is still forbidden as minor Shirk. Minor Shirk may lead to major Shirk because of believing in causal qualities of something that Allah has not created with such qualities. Indeed the materials they wear are not means to healing. Allah has put the healing qualities in the beneficial allowed medications and in Legal Ruqyas, not in such things.

In his book, Attawheed, Mohammad Ibn-Abdilwahab devotes a whole chapter to that subject. He says, “It is an act of Shirk to wear rings, strings or other similar things for the sake of removing or preventing ailment.” This is supported by evidence, such as the Hadith reported by Ibn-Hussayn: “The Prophet saw a man wearing a brass ring around his wrist, he asked him, “What (are you wearing it) for?” The man replied, “For weakness.” The Prophet said, “Take it off, for it will do nothing but add to your weakness; if you die wearing it, you will have no success whatsoever.” [1] According to Hudhaifah, when the Prophet saw a man wearing a string around his wrist to remove fever, he cut it off reciting this Qur’anic verse: “ And most of them believe not in Allah except that they attribute partners (unto Him).” [2] If the man believed the string would prevent the harm of Jinn, he was mistaken, for none can protect from Jinn but Allah, Who says, “And if a whisper from the devil

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[1] Op. Cit. تقدم تخريجه ص 24 ، 52-

[2] Yusuf Sura, Ayah 106. سورة يوسف الآية: 106-

reach thee (O Muhammad ﷺ) then seek refuge in Allah. Lo! He is the Hearer, the Knower." [1] & [2]

5.21 Hanging Qur'anic Amulets Around Kids' Necks

Question:

What is the ruling on the amulets which kids and others wear around their necks and which are made from Qur'anic verses, the Prophet's prayers and other legal supplications?

Answer:

Of what the Ulama say on amulets, we consider the verdict banning them to be the right one for several reasons:

1. There is no evidence to allowing amulets, and the ban is inclusive of all amulets according to the Prophet's saying, "If one wears an amulet, may Allah not grant his wish." [3]
2. Licensing amulets opens the door for Shirk and forbidden ones.
3. Wearing amulets is likely to put Qur'anic verses in degrading conditions, such as dirty places, etc.

Instead, the right thing for treating those patients is the direct Ruqya using the Qur'an. Praise be to Allah. [4]

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1 سورة فصلت الآية: 36- Fussalit Sura, Ayah 36.

2 المنتقى من فتاوى الشيخ صالح الفوزان ، ج 2 ص29-30 - Al-Fawzan's Selected Fatwas, Vol.2, pp.29-30.

3 تقدم تخريجه ص 53- Op. Cit.

4 المنتقى من فتاوى الشيخ صالح الفوزان ، ج 2 ص 37 ، 38- Al-Fawzan 's Selected Fatwas, pp. 37-38.

5.22 Psychological Disturbance Cannot be Treated by Means of Amulets

Question:

I am psychologically disturbed. Is it right for me to wear an amulet?

Answer:

Amulets are not allowed, for there are statements banning them. Allowed treatment is by Ruqyas using the Qur’an, established prayers and supplications, remembrance of Allah a lot and seeking refuge in Allah from Satan. Also, one should do as much good as one can and must shun sins and sinful company. All these bring about comfort, security and happiness with Allah’s permission. [1]

5.23 The legality of Metal Amulets with Qur’anic Verses

Allah’s peace, mercy and blessings be upon you.

This is in response to your letter in which you ask about the legality of the metal amulets seen by the Jaizan Hay’ah (Organization for the Propagation of Virtue and Prevention of Vice) in the shape of crescents and other things for sale and wear as protection from the evil eye, loneliness and other purposes.

As narrated by Ahmad in his Musnad, on the authority of Uqbah Ibn-Amer, the Prophet says, “If one wears an amulet, may Allah not grant him his wish; if one wears a shell, may Allah grant him no peace.” In another Hadith “Some people came to give their covenant. He took the covenant of nine, but left one. They said, ‘O Messenger of Allah, you have taken the covenant of nine, but left that one.’ He replied, ‘He is wearing an

[1] الكنز الثمين للشيخ عبدالله الجبرين ، ج ا ص191 ، 192-
Al-Jibree’s Al-Kinz Ath-Thameen (The Precious Treasure), Vol. 1, pp.l 91 -192.

amulet.' The man cut it off, then the Prophet took his covenant and said, 'Whoever wears an amulet has committed an act of Shirk.'

Amulets are what people wear around their necks for protection from the evil eye. They can bear inscriptions from the Qur'an or Allah's names and attributes, or from other sources. There is unanimity among the Ulama that amulets not made from the Qur'an and related sources are forbidden as acts of Shirk.

Some Salaf Ulama allow amulets made from the Qur'an and related sources, while others do not. Those who allow such amulets refer to Abdullah Ibn-Amr Ibn-il-Aas's precedent, their understanding of what Aisha is reported to have narrated and one of Imam Ahmad's two sayings. They interpret the Hadiths concerned with amulets as to ban Ofli the Shirk amulets, as is the case of licensing non-Shirk Ruqyas.

Of those advocating the ban are Ibn-Mas'ud, Ibn-Abbas, Hudhaifah (as understood), Uqbah Ibn-Amir and Ibn-Akeem. According to Ibn-Annakh'i, they hated all amulets, Qur'anic as well as non-Qur'anic. As explained by Ibraheem and others, 'to be hated' in the Salafs terms means 'to be prohibited'. This position, banning amulets, as expressed by Imam Ahmad and adopted by some of his companions and confirmed by some Muta'akhkhirun, is the right one for a variety of resons:

1. The ban on amulets is general as stated by the Prophet in these Hadiths:

"Ruqyas, amulets and love charms are acts of Shirk." [1]

"If one hangs (an amulet), he will be entrusted to it." [2]

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[1] تقدم تخريجه ص 53- Op. Cit.

[2] اخرجه النسائي (112/7)، كتاب التحريم- Sunan An-Nasa'i, Kitab Attabreem, (Book of Prohibition), Hadith No.7/112.

“Whoever wears an amulet has committed an act of Shirk.” [1] As narrated by Ahmad and others, Zainab, Ibn-Mas’ud’s wife, said: When Ibn-Mas’ud saw around my neck a piece of string, he asked, “What is this?” I replied, “A Ruqya string.” He took it off me and cut it into pieces, then said, “You, the family of Abdullah, are in no need of Shirk; haven’t you heard Allah’s Messenger say, ‘Ruqyas, amulets and love charms are acts of Shirk’?” I said, “Why are saying this? My eye was aching, but when so-and-so, the Jew, did a Ruqya, the pain subsided.” Abdullah said, “This is Satan’s work; he irritates your eye, but once the Ruqya is done, Satan stops the irritation he had started. It would have been sufficient to say what the Prophet used to say, ‘O Allah! Lord of humankind, I beg You to remove the suffering. As you are the Healer, and there is no healing but Yours, I beg You to bring about a healing that leaves behind no ailment.” [2]

As narrated by Abu-Dawood, Eesa Ibn-Hamzah said: When we visited Abdullah Ibn-Akeem, we saw he had had Humrah (redness symptomatic of inflammation). Therefore, I said to him, “Why don’t you wear an amulet?” He replied, “We seek refuge in Allah from it! The Prophet says, ‘If one wears an amulet, he will be entrusted to it.’ ” [3] Wakee’ reported that Ibn-Abbas said, “Do Nafth with AI-Falaq and Annas Suras, but do not wear amulets.”

To the general ban discussed above there are no exceptions allowing any types of amulet at all.

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[1] تقدم تخريجه ص 53. Op. Cit.

[2] اخرجه ابو داود رقم (3883)، كتاب الطب ، والترمذي رقم (2072)، كتاب الطب. Sunan Abu-dawood, Kitab Attib (Book of Medicine), Hadith No. 3883.

[3] اخرجه الترمذي رقم (207)، كتاب الطب. Sunan Attirmidhi, Kitab Attib (Book of Medicine), Hadith No. 207.

2. To license one type of amulet, though non-Shirk, can be taken as a license to other types; Shari'ah always gives priority to prevention of Shirk by blocking Shirk avenues.
3. Those who wear amulets have to be in places unworthy of Allah's names, attributes and Qur'an. Carrying these sacred things into such places is a violation of Shari'ah.
4. "Amulet" is the name of the thing hung, such as a piece of leather, cloth or other similar material, but not the name of the written content. Therefore, to compare licensing the amulet to licensing the Ruqya is not valid. In his book, Tayseer AlAziz Al-Hameed, Sharh Kitab Attawheed (Simplified Explanation of the Book on Allah's Oneness), Sulaiman says:
   It is the difference between Ruqyas and amulets that makes comparison invalid. How can something that is meant to be hung and that requires leather, paper, etc. be compared to something that does not require such things?! Amulets as such are more like Ruqyas with true and false statements.

Thus, the sale of those metal amulets has to be stopped, people must not use them and whichever are on display in the market must be confiscated.

Allah's peace be upon you. [1]

5.24 Extracting Hidden Amulets

<u>Question:</u>

What is the legality of extracting hidden amulets? Last year, my family went to a woman who claims to do that, and to bring out their contents. In return, she charges a lot of money.

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[1] فتاوى ورسائل الشيخ محمد بن ابراهيم ، ج 1 ص 95 ، 98.
Muhammad Ibn-Ibraheem Al-Sheikh, Fatwas and Messages, Vol.1, pp. 95-98.

Are we to be punished for having dealt with that woman? What is the Shari'ah ruling on this matter? May Allah reward you.

Answer:

It seems that the meaning of amulets is not clear to you. Amulets are papers on which are written prayers and Qur'anic verses, and they are worn around the neck and hang on the chest. They are claimed to protect the wearer from evil and devils. Sometimes people wear them when they fall ill believing that Allah will bring about healing through them. This is the meaning of amulets as we know them.

Obviously, you are not asking about amulets in the sense we have mentioned above, but you are asking about Annashrah, i.e., treating Sihr by means of Sihr. As for Annshrah, it is prohibited. When asked about it, the Prophet said, "It is devil's work." [1] However, there are certain cases which have to be investigated separately and judged accordingly. [2]

5.25 The Ruling on Writings to Scare Birds and Protect Crops

Question:

There is someone who does some writings on a piece of paper to be used by farmers to scare birds and protect their farms. What is the legality of such writings?

Answer:

Such writings are not legally allowed, for a piece of paper cannot scare birds away from farms. Neither by perception nor

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1 اخرجه ابو داود رقم (3868)، كتاب الطب ، باسناد صحيح.
Sunan Abu-dawood, Kitab Attib (Book of Medicine), Hadith No. 3868.

2 فتاوى نور على الدرب. العثيمين ، ج 2 ص 503.
lnb-Uthaimeen's Fatawa Nurun Alad-Darb, Vol. 2, p. 503.

by Shar'i knowledge can that piece of paper be claimed to do that. That which cannot be reached by means of perception or Shari'ah is prohibited, and so farmers must not resort to those writings. Instead of getting involved with matters that have no basis in perception or Shari'ah, they should scare birds away from their crops by the relevant means known to people. [1]

[1] Ibn-Uthaimeen's Fatawalbn-Uthaimeen, Vol.1, p. 146. فتاوى ابن عثيمين ، ج 1 ص 146.

Glossary of Arabic words

The following is a list of the Arabic words mentioned in the book and their simplified meanings in English.

Ahlus - sunnah Wal-Jama'ah / The people of the Sunnag and Jama'ah

Those adhering to Prophet Muhammad's traditions, hence the name Sunnah, and representing the assembly of Muslim following the right path established by the Prophet (PBOH) in terms of beliefs and practice, and continued by his companions and followers, and therefore considered the saved group, hence the name Jama'ah (group)

Al-Falaq Srua:

Transliteration

1. qul a___________________________________
2. ______________________________
3. _______________________________
4. ______________________________
5. _________________________

Meaning:

1. say: I seek refuge in the Lord of daybreak
2. From the evil of that which He created;
3. From the evil of the darkness when it is intense,
4. And from the evil of malignant witchcraft,
5. And from the evil if the envier when he envieth.

Al – FatihaSura

Transliteration

1. bismil–laahi-rahmaanir-raheem(i),
2. Alhamdy-lil-laahi-rabbil-aalameen(a),
3. ar-rahmaanir-raheem(i)

4. maaliki yawmid-deen(i)
5. iyyaka na budu wa-iyyaka-nastaeen(u),
6. ihdinaS-SiraaTal-mustaqeem(a),
7. SiraaTal-ladeena an amta alaihim, ghairil-maghduubi alaihim , wa –la-DDaa-aalleen/

Meaning:

1. in the name of Allah, the Beneficent, the Merciful
2. Praise be to Allah, Lord of the Worlds,
3. The Beneficent, the Merciful:
4. Owner of the Day of judgment,
5. Thee (alone) we worship; Thee alone we ask for help.
6. Show us the straight path,
7. The path of those whom thou hast favored; Not (the path) of those who earn Thine anger nor of those who go astray.

Al-Ikhlaas Sura

Translation:

1. qul huw – allaahu ahad(un),
2. allaahuS-Samad(u),
3. lam yalid wa-lam yuulad,
4. wa-lam yakul- lahuu kufu-wan ahad/

Meaning:

1. Say: he is Allah, the One!
2. Allah, the eternally Besought of all!
3. He begetteth not nor was begotten.
4. And there is none comparable unto Him.

An-Nas Sura

Transliteration:

1. qul a uudu bi – rabbin-naas(i),
2. malikin-naas(i),
3. ilaahin-naas(i),
4. min sharril-waswaasil-khannaas(i),

5. alladee yuwaswisu fee Suduurin-bass (i),
6. minal- jinnati wan-naas/

Meaning:

1. say: I seek refuge in the Lord of mankind,
2. The King of mankind,
3. the GOD of mankind,
4. From the evil of the sneaking whisperer,
5. Who whispereth in the hearts of mankind,
6. Of the jinn and of mankind.

Ansar

Helpers / supporters. These were the people of Madinah who responded to the Prophet's call to Islam and offered Islam a city-state power.

Ayah

An individual verse in the Quran.

A sign which leads or directs one to something important.

Ayat-ul-Kursi/Al-Kursi Ayah /the Throne Ayah

Ayah 256 of Al-Baqara Sura of the Quran.

Transliteration:

/allaahu la ilaaha illaa huwal-hayyul-qayyuum(u), laa ta' khuduhu sina (tuw) wa-laa nawm(ul), lahu maa fis-samaawaati wa-ma fil-arD(i), _____ dal-lade yashfa___u

____
____
____
____

Meaning:

Allah! There is no GOD save Him, the Alive, the Etrenal. Neither slumber bor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in

fornt of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.

Badr

The first full military confrontation between the Muslims and the Quraysh of Mecca in the second year of Hijrah (624CE). Even though the Muslims were outnumbered, the final result was to their favor.

Bayt Al-Mal / Bait Al-Mal

The State Treasury in an Islamic Srate.

Faqeeh

A person who is an expert on Islamic jurisprudence.

Fatwa

Legal opinion/verdict/ruling concerning Islamic Law.

Hadith

Saying of the Prophet (PBOH)

Hajj

The Hajj is the pilgrimage to Mecca that is obligatory on every Muslim. It is one of the five pillars of Islam and takes place during the Islamic month of Zhul-Hijjah. A Muslim. Must perform the Hajj at least once in his life. The exception to this is financial and health reasons.

Halal

Something that is lawful and permitted in Islam.

Harram

Something which is unlawful or prohibited in Islam.

Haidh
Menstruation

Hudud / Hudood
The limits ordained by Allah. They include the punishment for crimes.

Ijma'
Consensus, agreement of the Ulama.

Ijtihad
The process by which a Muslim scholar arrives at a new ruling on a new issue; the ruling is to be based on the Quran and the Sunnah and Ijma; basic beliefs are not subject to lhtihad. In Ijtihad issues there is room for differences among the Ulama, as can be found among the four Imams, as well as Ahlus-Sunnah Wal-jama'ah, past and present. The product of that process is also Ijtihad.

Imam
Leader of the congregational prayer that Muslims offer five times a day. It is sometimes used to refer to the head of an Islamic State.

Jahiliyyah
Sate of ignorance. Jahiliyyah refers to the pre-Islamic era that existed in Arabia. It is a combination of views, ideas, and practices that totally defy and reject the guidance sent down by Allah through His Prophets.

Jahili
Related to Jahliliyya

Janabah
One's state before cleansing after sexual intercourse.

Jumhur / Al-jumhur

As a term, it refers to the majority of Ulama

Kafir
A person who refuses to Allah (God), a disbeliever in God.

Khandaq
Trentch / ditch.

Kufr
State or process of showing ungratefulness to Allah. Disbelief in Him and His religion.

Madinah / Medina
The first city-state that came under the banner of Islam. it is where the Prophet's masjid (mosque) and grane are situated.

Maharam
A woman's relative who is forbidden to her in marriage, e.g., father, brother, uncle, etc.

Marbut / Marboot
A husband under the influence of magic, so he cannot have an erection during sexual intercourse with his wife or bride.

Masha-Allah
How admirable what Allah has willed / ordained! It is to be used in situations where one sees an object one admires so that one does not cast an evil eye on that object, but to invoke Allah's blessings on it.

Munkar
A polytheist. A person who ascribes partners to Allah.

Muta'akhkirun / Al-Muta'akhkirun
The Muslims who came later, i.e., after the early Muslims – the early Muslims are the Mutaqaddimun, while the later ones are the Muta'akhkhirun.

Mu'tazilah

Secessionists. A Muslim sect that started near the end of the Umayyad era and flourished during the Abbasid era. Influenced by philosophy, the sect relied in pure reason in matters of Islamic beliefs and abandoned the Sunnah and Jama'ah.

Nafth

The puffing out of one's breath with little saliva for good or evil purposes.

Nifass

Parturition

Quraysh / Quraish

Prophet Muhammad's tribe.

Ramadan

The holy month of prescribed fasting for the Muslims. It was during this month that the Qur'anic revelations began.

Raqi

Performer of Ruqya.

Rubt

Bewitchment of a husband to prevent him from having an erection during intercourse with his bride or wife. The husband under Rubt is described as Marbut / Marboot.

Ruqya / Quqia

The process or the content of Qur'anic recitations, prayers and Nafth.

Sadaqah

Charity.

Sahabah / Sahaba, singular Sahabi

The prophet's companions.

Salaf
In general it means predecessor(s) / ancestors /forefathers.

As an Islamic term, it refers to the early Muslims starting with the Prophet's Sahaba and their followers – usually called Assalaf Assalih, meaning the venerable or worthy predecessors – and those who followed them and adhered to the Sunnah and pure faith; in other words Ahlys-Sunnah Wal-Jama'ah ; salafi thought is represented by the four Imams, Al-Bukhari, Muslim, lbn – Taymiyah and lbn-Abdulwahab. In spite of the connotation of the word, the term dies not refer to a past stage in history. Now, it is prevalent in the Arabian Peninsula, Syria, Egypt, North Africa and the Indian sub-continent.

Salafi
Related to the Salaf

Salat/Salah
The five obligatory prayers that a Muslim must perform everyday.

Sayyid
Leader, chief or master – plural Sadah

Shari'ah
Islamic law.

Shirk
Associating partners with Allah. Shirk can also encompass any object that a person may hold in regard higher than Allah. It is the most severe of sins and will not be forgiven.

Sunnah
The examples of the Prophets life what he said, did, implemented, how he implemented… almost the same as the Hadith.

Saurah / sura
A chapter of the Qur'an.

Tabi'i

A follower of Prophet Muhammad ___he /she was not a companion of the Prophet___,i.e, did not meet his, but met his companion(s).

Tawheed / Tauhid

Confirming the oneness of Allah. It is the basis of Islam.

Ulama

The learned, knowledgeable people in Islam. Singular <u>Alim.</u>

Ummah

An Ummah is a community or a people. It is used in reference to the community of Believers or Muslims.

Wa-llahu-A'lam

It means: Allah is the one who knows the who truth. This is always said by those who want to show humility and acknowledge their shortcomings and the possibility of committing errors in spite of having dine their best.

Zakat / zakah

Zakah or alms tax can be defined as that portion of a man's wealth that is designated for the poor. The term is derived from the Arabic verbal root meaning "to increase." "to purify," and "to bless."it finds its origin in Allah's command to: "take Sadaqah (charity) from their property in order to purify and sanctify them" [At-Taubah Sura, Ayah 103]. That is why this kind of saaqah is called Zakah, for by paying it, one is aspiring to attain blessing, purification, and the cultivation of good deeds.

Taking into account its very nature, it is no wonder that Zakah constitutes one of the five pillars of Islam/ it is associated with prayer (salah) in eighty-two Qur'anic verses.

Publications by the Author

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